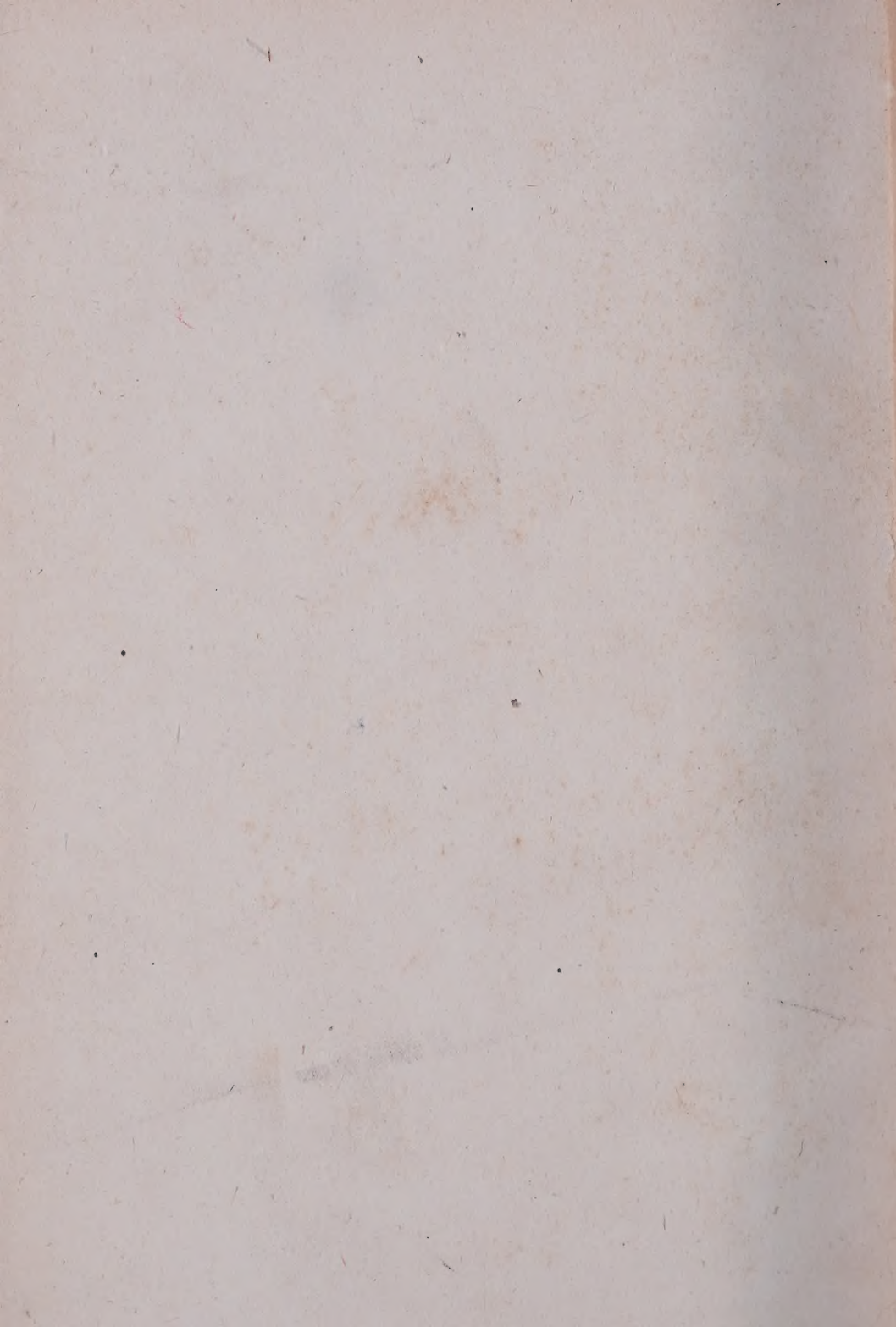








J. D. Davis  
No. 425





THE

# JAPAN EVANGELIST

ISSUED EVERY TWO MONTHS

IN THE INTEREST OF

## CHRISTIAN WORK

IN

*J A P A N.*

---

VOLUME I.



PRINTED

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# The Japan Evangelist.

VOL. I.

OCTOBER, 1893.

No. 1.

## INTRODUCTORY LINES.

NOTHING new can here be wrought ;  
All my toiling spirit yields  
Seems but air of afterthought,  
Fragrance from forgotten fields.

Thought that courses through my mind  
Elsewhere throbbed in greater heat ;  
Better still, it *moved* mankind,  
Making men the more complete.

Words that seem of me a part  
Indicate a greater whole ;  
And their *life*—whence does it start ?  
From the *Universal Soul*.

Yet the forms that, now and then,  
Rise before my vision free,  
Are the things I love to pen  
As the seed of things to be.

On the shore of what hath been,  
Gems, too precious to be lost,  
With a childlike glee, I've seen  
Landward by thought's tempest tost.

## SALUTATORY.

WE LIVE in an age of strong,  
hardy, wholesome and liberal  
moral and spiritual zeal. A thor-  
ough-going force of soul, intimating  
a living belief in God and in man  
redeemed by Christ, is concentrated

on the personal object which calls it  
forth and does not shrink from enter-  
ing into an exclusive and intelligent  
devotion to a palpable end, to secure  
a practical good. The relief of the  
poor, the reform of the criminal, the  
succor of the oppressed, the eleva-  
tion of woman, the preaching of the  
Gospel to every creature the world  
over, and all the forms of mental  
and moral and spiritual activity that  
make for truth and righteousness,—  
these, all these, are escaping from  
the narrowing influences of bigotry  
and the stunting stupidity of indiffer-  
ence. Sentimentality, sanctimoni-  
ousness, cant, and all the species of  
splendid fanaticism are becoming  
rarer. Zeal is tempered with know-  
ledge. Freshness, elasticity, and  
independence, the joyousness and  
sturdiness of growth in wisdom and  
experience, in man's love of his kind,  
and in his sense of duty to his kind,  
are expanding virtues in modern  
philanthropy and modern missions.  
The widest scope for the most various  
powers and accomplishments has  
been found in man's labor for man.  
But the greatest merit of this abid-  
ing impulse to robustness of moral  
and spiritual health is the principle  
of *life*. Human sympathy to-day  
communicates new life and energy,  
touching and unsealing the springs

of resolution and self-help. In the simple annals of those who go about doing good with no thought of public noise, careless of the dissuading whine of the timid and unmindful of the more dissonant yell of the critic who is of another life vital, is where we see, as in Bacon's *New Atlantis*, "the countenance of one who pities men;" and the light of this countenance cheers the pauper's sick-bed, dispels the gloom of the prisoner's cell, brightens the chamber of the stricken mourner, changes the hiding-place of the fugitive slave into a home of freedom, comforts the lame and the halt and the blind, and offers to all classes and conditions of men the life-producing heat of those affections and thoughts which take hold of the life immortal that now is in Christ Jesus.

Thus life from life, heart from heart, spirit from spirit; and the man of simple moral earnestness does not need to make excuse for his being and his activity. His life is his right and his privilege; his work is the practical interpretation thereof. The *real* so thrills and moves him that his faith and fortitude, hallowed by the affections and glorified by the legitimate play of the imagination, become nobly *ideal*, when drudgery becomes light and sweet in the service of mankind. And may not his moral and spiritual personality enlarge to the grandeur and greatness of the cosmical man? May not great thoughts and big purified passions beat and burn in his heart and brain, though he be misunderstood and have personal wrong meted out to him? Pray, does he not see the difference between vituperation and argument? And is he not human? Does he not know, this man of intense spiritual feelings and relations, does he not know the ills and the weaknesses that human flesh or human will can be heir to? Has he not temptations?

Has he not also the power of life and of thought and of action? Where is his self-consciousness? What of his world-consciousness? his God-consciousness? Perchance, he, too, has passed through all the phases of mental and moral reaction that lead to unbelief and the excruciating torment of getting back into an abiding faith again. At the midnight hour, the moon has, it may be, been startled at the great drops of agony on the brow of an earnest and honest man fighting for the faith that is in him and passing from death unto life—unto the fullness of obedience. *Life is life*, and the latent, the reserved power, in the moral and spiritual side of it, affords facts and phenomena not to be ignored by any one that studies man as man. A living, thinking, acting soul obeys spiritual instincts and *wills* with the intelligence of one who discerns spiritual laws in human life, human facts, human phenomena. Thus, moral life and spiritual life being practical,—an earnest soul in conscious responsible action,—the world can ask no man of spiritual faith, instincts and volitions, to apologize for his life and his chosen acts in the outward application of the inward life which a general love of the race diffuses over his heart and mind.

Just here, in like manner *The Japan Evangelist* offers no excuse for its being. It must become self-authenticating. There could be no mechanical justification of its origin. A sturdy, steady-going purpose is its own best vindication. In this age of making many books and more attempts at books and of printing much matter in divers ways and under countless names and forms some might expect us to beg pardon for the birth of this new Child of the East. Not so, however. The frailest flower that is born, and that blushes, unseen, may live complete and pure



to the end, without loss of heart or weakness; and no one hears a note of excuse for its existence. Rather otherwise. The rude and crude, but feeling, plowman makes loud lament for disturbing the little life—a lament that has changed much of the thinking of the world in its manifold relations to nature and to beauty. The birds of the air, the lilies of the field, the creatures of the deep, the trees of the valley,—who has ever heard them offer excuse for their having come into existence and for their persistent efforts to realize the end that is set before them in the seed of their kind? *The Japan Evangelist* goes into life and work with the inherent right and purpose of doing good and of thus realizing the ideal and of idealizing the real of its kind in the service of God and man.

*The Japan Evangelist* makes no pretensions to extensive learning or recondite researches. It will simply be an organ of familiar chat for the family circle beyond the sea. It is hoped that it may be found worthy of a welcome. In the confident belief that its contents, coming largely fresh from the hearts and brains of Young Japan, equally instructive and entertaining, will represent a substantial share of the aspirations and achievements of this always interesting people, *The Japan Evangelist* will sit down in the study, the workshop, or at the family fireside, and tell you, dear reader, of your own sons and daughters whom you have so cheerfully given to the Lord's cause in Japan, and, most of all, speak to you through the words of the Japanese themselves about the new sons and daughters whom the Father has named in His covenant family. The reader's sympathy for Japan is so human in its grasp that the heart insists upon knowing the life of God's own here. Personal

knowledge is worth infinitely more than mere sentimentality that fails to materialize. Interest in the man begets interest in the cause for which his personality stands.

We will watch the unfolding of divine purposes in strict accordance with the logic of events. It is important to keep the mind up to a full realization of all that God has done in these days in Japan. If we mistake not, our readers shall come to see what are the practical effects of faith in the God of the Bible. We shall not preach on missions. The facts, in flesh and blood, in spirit and thought, in love and high endeavor, in holy purpose and noble achievement, are here,—here, to be read by him who has eyes to see the big book of mankind with some of its best and newest pages printed clean. No, there is no need of our sermons. The very sunshine of the orb of this new spiritual day, which brings its morning, its summer, its autumnal mellowness and satisfaction, may suggest the text written large in the life and work of those Japanese men and women who are *alive* in Christ Jesus.

In the presentation of these facts what measure shall we use? There is the intellectual measurement. There is the moral measurement. There is the arithmetical measurement. There is the scientific measurement. There is the spiritual measurement. *The Japan Evangelist* will strive to forget none of these. With its honest bushel it hopes especially to mete out the higher spiritual measurement, as God hath given His grace and His Spirit unto this people,—good measure, pressed down, and shaken together, and running over. For all this wealth of good things done at the hands of the Lord, there will be a door that will open upon fresh fields, where all may find work in the upbuilding of God's Kingdom on earth.

We tremble, however, at our own weakness. The weak, sometimes, *must* enter and stand where the strong see no opening. We should like to promise you a richly-gifted mind and heart as wide and deep in range as man and nature. To be true to all the changes and modifications of Christian life and work in Japan by climate, by national and local manners, by conventional usages, by individual peculiarities, by every influence, in short, of an effete civilization operating on the complex nature of the Japanese,—aye, this requires better powers of perception, analysis, synthesis and representation than we possess. A description of all varieties of life and character and work, being tolerant to all, and realizing them to the eye of the reader with vivid and vital truth, calls for an even enthusiasm that will never hurry one into bigotry. And there is necessary an inspiration and aspiration to exhibit things simply in their right relations. Who is sufficient for all these things?

At all events, the facts of Christian life, work and experience in Japan, arithmetical, intellectual and spiritual, must be frankly, fearlessly and constantly kept in view. Any sentiment or opinion, critical or uncritical, which contradicts them is necessarily false. Neither friend nor foe can afford to neglect them. Full attention must be given to those social, political, ethical and psychical relations in which these vital facts obtain. Thoroughly understood and properly taken, they may prove of great value and helpfulness to the reader in the present day and preserve material for the historian yet to come. For any department of that science which makes man in his manifold relations the prime object of investigation, these facts of Christian life and Christian work and Christian teaching must offer plain and interesting

phenomena. Perhaps, the chief value of a candid presentation and prolonged study of these phenomena consists in this, that the examination of them shows what influences operate upon the minds of those men who, whether positive or negative in their attitude towards Christ, without being by any means fully aware of the meaning of their action, are engaged in making Japan new according to the degree and kinds of virtue in which they excel.

Our great care shall be to supply as much as possible the want of present, personal and direct observation which we cannot practice on account of other professional duties, through scores of correspondents and writers from all parts of the Empire; for it is the only means of knowing men and institutions. Doubtless this will always be more or less incomplete; but that we cannot help. It is better to have an imperfect knowledge than none at all; and in all branches of learning there is no other means of complementing our knowledge of facts and phenomena, than to see through other men's eyes and to hear through other men's ears and to speak through other men's mouths. No task is more delicate or more difficult. Ethical and psychical relations, the connection of ideas and emotions, governing dispositions and dominant features, become important factors in the undertaking, to weigh here and balance there, to detect and classify forces, to represent in part the religious mode of being of a whole nation,—but, then, after all, life is lived minute by minute; thought follows thought; expression, expression; and the record is made.

And, finally, we ask the reader of *The Japan Evangelist* to be patient with us as we struggle after fuller knowledge and after better experience.



## OUR OUTLOOK.

HITHERTO we have looked at Japan in general, and at the religious life and work in this mirrored garden of the Orient in particular, with the eyes of every new tourist, or of every earnest missionary, or of some qualified specialist; and we have discerned a new world different for each observer who has had anything to tell us worth serious attention. Much has thus been contributed to our knowledge of things Japanese. That this is not all, however, the recent writings of Dr. Busse and Dr. De Forest have fully demonstrated. These two earnest thinkers have gone to the perennial fountain of Japanese thought, life and aspiration and have given us clear, sweet water to drink. The success of their work is proof that we are ready to have our knowledge of Japan supplemented by the fresh products of the Japanese mind and heart. So in these pages the Japanese, as far as possible, shall speak for the Japanese and of the Japanese. We have already arranged for a large number of special correspondents from the Christian Schools, both Girls and Boys. We shall keep in touch with the young and buoyant life around us at its most promising point. The pulse of national or of spiritual life beats with no uncertain hope in the glow and vigor of youth and health. With the honest purpose to make the most of Japan's present opportunity, with an eagle's eye for the present and a firm hand that takes fast hold on the best things of the past, Young Japan turns resolutely towards the future. And it will be worth much to us to hear what the young Christian students have to tell us of present life and work in their respective Christian centers.

A number of Japanese writers will contribute articles on timely topics,

also on subjects suggested by the Editor of *The Japan Evangelist*. The Editor of "*The Japan Daily Mail*" will entertain our readers with an instructive historical sketch of *The Japanese Press*. Rev. Henry K. Miller will favor us with a clear translation of Dr. L. Busse's valuable "*Excursions through the Japanese Ethical Literature of the Present Times*." Missionary friends have promised to aid us out of the abundant wealth of their studies, experience and observation. Well informed men have been engaged to write a series of biographies of Japanese religious leaders. It is also hoped to provide for a series of biographies of Japanese statesmen, scholars, heroes and writers. Translations from the Japanese press will appear in these columns. Max Marron will give simple scenes of Japanese life, having found in the daily life and toil of the common people much that is instructive and entertaining. Religious news will not be overlooked. Special arrangements have been made with *The Japan Daily Mail* to make free use of the "*Monthly Summary of the Religious Press*." Occasionally a story will be found among our contents.

*The Japan Evangelist* will be issued every two months. It is devoted to the interests of Christian work in Japan, irrespective of denominational lines, and intended primarily for circulation beyond the seas, where loved ones are fondly watching what is being done in Christ's name for Japan. Every number is to contain at least two full page illustrations by the arto-type process.

Joining the intrinsic interest of this undertaking with the cordial encouragement of many friends, we look confidently forward to a large field of usefulness for *The Japan Evangelist*. May we not ask for a hearty welcome and a generous support?

## JAPANESE RELIGIOUS WRITERS.

ON another occasion and in a different place, we wrote somewhat as follows :—

That the Japanese phase of Christianity is not a dead formalism nor a defunct creed, is evident from the growing number of Christian men and women in Japan who are wielding a wide influence through the various forms of literature. Here we have a living, breathing power transforming personal experience, observation and knowledge, and the facts and contents of faith, into the plastic substance of letters. These Christian writers open for the Japanese new sources of interest in moral principles, and so deal with the facts and circumstances of Japanese life and society as to reconcile by a true adjustment their own inward spiritual aspirations and their outward surroundings. A few of these choice minds with true moral vision centered in Christ reveal a wonderful power to elevate, often to solemnize, things, the lowest and most familiar, where the foreign missionary must remain silent in his ignorance of what he sees. Pure in taste and expression, rich in thoughts and suggestions, boundless in hopeful energy, they reach thousands of families with their unwearied talk on things human and divine. This literary well-head, now fairly unsealed, will flow freely and forever. In book and magazine, in pamphlet and in story, in life and in poetry, in translation or in adaptation we find the desire for others' good, the desire to advance God's kingdom on earth. The only force strong enough to carry these writers out of and beyond themselves are the vivifying truths which have made of their own lives a new creation in spirit and which point through their writings to the personal new creation in Jesus, to the things of the spiritual world sought after. Here we find

the embodied realities of the success of Christian work in Japan. Through such men and women of deep literary knowledge and wide culture and abiding ability, multiplying as time rolls on, will come the most advanced state of moral education and civilization possible in Japan; and through them, rather than through the foreign preacher or teacher, will Christian knowledge and spiritual privileges become the common portion of the multitudes.

---

MY EXPERIENCE IN VISITING THE  
SENDAI HOSPITAL.

---

By YOSHIDA MISAO.

IT is almost two years since I began to visit the Miyagi Hospital. During these two years I have met many kinds of people, and have had quite an experience.

Among the people I met there was one old grandfather who has been especially interesting to me.

One day, as I passed into the Hospital yard, I noticed that the gate-keeper's house was all open, and in the front room an old man was sitting on a bed. An old woman was by his side taking care of him.

I stopped and asked who the man was, and the nature of his sickness. Also how long he had been in bed, and whether he was well enough to listen to some good stories occasionally. Then the old lady looked at me and made a very low bow, and said, "Who are you? What do you want in here?" I answered, "I am coming here once a week to visit sick persons, and to tell them about Christianity. I thought it would be too bad to pass by this sick man." The woman said, "you are very kind indeed. This man is my father. He is paralyzed, and has been in bed about three years;



and besides, he is so deaf, he cannot hear unless you sit close to him and shout in his ear." I told her if he would like to listen, I would do my best to make him understand. Then she introduced me. The old man smiled, bowed, and invited me to come close to his bed. He began at once to tell me of his past life.

When he was young he was quite wild and did a great many bad things, but he never was a thief. When he grew older his heart grew better, and he began to be sorry for his wicked deeds. He bought a number of cherry trees, and took them to temples here and there, hoping that by offering them to the gods, he would be redeemed from his sins. But he said, "You see I am not well, I have been in bed three years, and the doctors do not help me any. I know I am punished for my sins. I have a great desire to get well again, and to go once more to worship at the temples and to see the cherry trees that I planted. Now tell me your doctrine; I am very anxious to hear."

Then I began to tell him about our religion. First I told him how God made this world and all the things in it.

This was the beginning of my acquaintance with the old man. From that time I have gone to see him once a week. He is always glad to see me.

When I finished telling him the Life of Christ, he said, "This is the first time I heard such a noble doctrine; yes, indeed, I will become a Christian; but how much money do you want for coming here?" I told him I wanted nothing, but that if he would become a child of God's I would be fully rewarded. This made the old man very happy, for he said, "I am very poor and I feared you would ask for much money if I joined your Church."

After this I explained the Ten

Commandments to him. He was very much interested and at one time exclaimed, "What a wonderful doctrine this is! but it makes my heart ache to think that such an old man as I am should be taught such beautiful things by a young girl. It should be just the other way." Again he said, "How do you know I am such a sinner, and that I will be saved? I have sinned against these commandments and so cannot be saved."

I said, "I do not know the nature of your sins; but this I know: if you will repent of your sins and believe on Jesus, He will save you and give you eternal life. No one is perfect but God."

From this time the old man was very happy and become more earnest than before. His family also was very glad. Every time I went to see him, his daughter would say, "My father's nature is getting very gentle. He does not get angry so often these days. Instead of getting cross and scolding us, he sits up in his bed and thinks of what you told him. He is always enjoying himself."

Shortly before vacation, when I went to see him, he was very sick and quite childish. He cried and cried, but would not talk. Day by day he grew worse. Finally during one of my last visits, he told me he had something to tell me, that he knew would cause me pain as it did him. When he was well he offered the cherry trees to the gods and promised the priests that when he died they should hold the funeral and afterwards burn his body. He said, "I cannot break my promise; but I will advise my daughter to become a Christian. She has made no promise and so is free to do as she likes."

I still hope and pray for the salvation of the poor old man.

### AMERICAN WOMEN AND THEIR JAPANESE SISTERS.

DO the Women of Japan realize as they should what is being done for them by the women of western countries? is a question which has presented itself to me. During a recent visit to America I saw the self sacrificing zeal of the women of that country, and realized, as never before, the strong interest they manifest in the welfare of their dark-eyed sisters of the Orient. Could the women and girls of this fair land but know how deeply interested these far away friends are in their welfare, and how many sacrifices are made that money and workers may be sent across the sea for their benefit, could they but feel the throb of loving hearts, could they but see the tear-dimmed eyes, and could they but hear the prayers which ascend to the throne of heaven in their behalf, I think there would be more earnest work done, more loving zeal displayed, and less bickering and strife between western teachers and Japanese pupils. Let me give a few examples of the love and self-sacrifice displayed by some of these western sisters. In a beautiful town, in the state of Ohio, lives a young lady whose heart is aglow with love for the Master. Her father is dead and she and her widowed mother live together. She has a comfortable home and might live a quiet, retired life, caring only for her own welfare, and for that of her mother; but, no, that would not be properly showing her gratitude to God for His loving care of her, and hers; it would not be helping to make the "world for Christ;" so, day after day, she goes amongst the people of her town selling small articles and securing subscribers for a ladies magazine, and in this way succeeds in getting together a

sufficient sum of money to support one or two students in our schools here in Japan.

This she has been doing for years and her heart is so full of love for those whom she is supporting, and her zeal is so great that she can scarcely speak of aught else when talking with her missionary friends. Another dear lady, who, only a few years ago made an open profession of Christianity, asked that some special work be given her whereby she might show her love for her Saviour. A notice appeared in one of our church papers urging some kind friend to assume the support of a poor little orphan girl who had been left homeless, and this lady immediately wrote that she would do so. Not only has she been caring for this motherless little one who is growing to be a good, obedient, and gentle girl, but she has written that if a home for orphan girls be established in Sendai she will aid us in this work. During our visit to America we spent a day, or two, at the Church's Orphan's Home at Womelsdorf. On the afternoon of the first day the children assembled in the chapel, and we told them of this orphan child, and compared their situation as orphans in America with that of parentless children of the poor in Japan, and before we had finished telling them of O Tome, and the condition of homeless little ones here, those children's hearts were so filled with sympathy that some sobbed outright; and when the meeting was over, one after another came to where I was sitting and placed in my hands some of the pennies which they had saved, asking that they be used for orphan children in this land. In another city, in the Eastern part of America, lives one of the loveliest, gentlest, and most generous of God's children. For years she has been an invalid and a great sufferer, but never a



murmur have I ever heard escape her lips, although I've sat by her bed side or her rolling chair, many, many times. Her whole life seems to be given to thoughts of others, rather than of herself, and our work in Japan was a frequent topic of conversation when we were together. Could the young women of this country but see and hear this self-forgetful sister when she is talking of their interests they could learn many a beautiful lesson of patience, of benevolence, of gentleness, of kindliness, and of devotion to the cause of Christ. There would be less thought of self, and more of the spirit of Christ amongst them, less bickering and strife, and less fault finding with what does not first suit their fancies, or ideas. Now what does this invalid friend do to materially assist in works of benevolence, in the home and foreign field? Notwithstanding her illness and her pain she not only gives of the money which many, under similar circumstances, would use for their own comfort, but she instructs classes of ladies in history, (for she is a scholarly woman) and in this way adds to her income for benevolence. She is specially interested in the welfare of orphan girls in this land, and, after she had heard the story of the little girl before referred to, put her own name to, and secured the names of a number of friends to add to a paper which promises to support another child. These are only a few examples of what western friends are doing for the women and girls of Japan, but they will suffice to show something of the interest taken in, and the sacrifices made for their sisters of the Orient. It will not harm the women of America who take no interest in this work, and who do but little, or nothing, for missions, to know what some self sacrificing women are doing, and it may benefit some of the girls and

women of this country to know what is being done for them across the water by friends who love them and are interested in their welfare.

A. Moore.

### A PSALM OF LIFE.

By "A. BELIEVER."

IT is not my desire to discuss whether anything happens by accident or not, but simply to narrate some of the chief events which have happened in my life.

I was a drunkard at the age of four years. You may not believe it, but it is a fact. I used to like "sake" so much that whenever I saw a "sake" bottle, I used to walk to it and drink.

One day I drank too much and got dangerously ill.

Since then I have not tasted even a drop of it.

When I got to be fourteen or fifteen years old my father used to tell me that I ought to learn to drink if I wanted to be a society man. But I did not touch it.

Soon afterwards I was converted and got still further away from the temptation.

"In everything give thanks." Thank God that I was dangerously ill.

At the age of twelve, I entered the preparatory school of the "Doninshya" in Tokyo, and while I was there I formed the opinion that it is not a good thing for any student to change his college. I said to myself, if any one enters a college he ought to complete his education there, and of course I intended to graduate from the Doninshya, and then enter the Imperial Engineering School.

One evening I went to see and to bid farewell to one of my most intimate fellow-students, who was to leave the Doninshya and go to the Tsukiji Dai Gakko, a mission

school. I asked him why he was going to change his college etc., and among many things which he answered me, he said, "They will give you better preparation for your entrance examination at the Engineering School than you would have gotten at this school." Again, he said, "If you go there you will be able to enter the Engineering School in three years." Just then it struck ten and we had to retire.

That night I could not sleep at all. I tossed and tossed on my bed all night. What did I think then? It is very plain. Early next morning I went to see my father and having obtained his consent I went to the Tsukiji Dai Gakko and entered it.

One of the great objections I had to that school was the studying of the Bible two hours a day, one in the morning, and one in the evening. At first I thought it a waste of time to attend it and whenever I attended I never paid any attention to what was going on.

One day one of the missionaries called me to his home and told me about Christianity, and especially about our helplessness in sin, our salvation through Christ etc. After this I began to pay more attention to the Bible teaching, till one day I stood before a pastor to profess my belief in Christ and be baptized.

While I was pursuing my studies in that school, one day news came to me announcing the death of my elder brother. He was ten years older than I, and we all greatly depended on him. In Japan the eldest son inherits the family name and all of their property, and his duty is to take care of every one in the family; so every one in the family looks to him for help and support. Such a one was my brother, but he was suddenly taken away on his way back home from London, England, where he had

been studying for some years. It was a hard blow to us. It was the darkest period in my life.

I remarked to the widow of my brother, "Oh! it is a beautiful and bright day, but I can not see any brightness in it!" But in that dark moment I see the Divine hand guiding and leading me on.

A few years passed and I went to America to study for the ministry, and not engineering, for that I had given up long before.

At that time no one of my people was a Christian, but since the death of my brother I have had to take his place and they have listened to me much better than before.

When I was in America I tried to make our people associate with church members, who were my friends and they also went to see my people, till finally one by one they joined the great family of the Christian brotherhood.

Oh! it was great joy for me to meet them at home on my return from the United States.

I often wished and said, "Would that my brother were living!" But then again I think that if my brother had been living, our people would not have become Christians.

Did all which I have described happen by chance? Were they all accidents? I say it is by God's providence, and in this providence I will trust my all, for, "we know that all things work together for good to them that love God."

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#### INTEREST OF AMERICAN CHURCHES IN JAPAN.

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**D**URING the last twenty or twenty-five years the eyes of the Western world have been on Japan as on no other country of the Orient. The opening up of the country after so long a time of isolation and exclusion; the abolition of old political systems, and the



introduction of Western methods, involving such sweeping changes in many directions, have arrested the attention of the whole world, and caused men to look on in wonder and admiration.

With the opening up of the country and the introduction of things Western, came also the Christian missionary; and the subject of Missions,—their methods, needs, prospects and results hitherto, have been absorbing and interesting questions to the Christian public of Europe and America.

Missionary activity in this country may be said to have been more intense than in other fields. Emphasis has been laid, and rightly so, on the necessity of pushing the work vigorously! of doing, whatever is to be done, *quickly*. The country has been, and continues to be, in a state of transition, politically, socially and religiously. And at a time when old systems are giving way to new and better ones, it has been realized by all who have given the subject careful thought and study, that here, if anywhere, and now, if ever, "the King's business requireth haste."

Having recently returned from a nearly two years trip to America, I am asked to make a statement of my opinion and experiences as to the amount of interest the American churches are taking in Missions in Japan.

If I am to speak of the interest taken by my own denomination, the Reformed Church in the United States, I can give the very best account. Our church sent its first missionaries to Japan in 1879, and at that time raised but a small sum of money for this work. At the last General Synod convened at Reading, Pa., in May of the present year, the spirit of Missions reached a high mark, and the Synod resolved to take an advance step, by raising

nearly double the amount hitherto contributed so as to meet the new demands for men and means of our prospering and growing work. There was no subject which called forth more interest, amounting to enthusiasm, than the one of Foreign Missions in Japan, and there was unanimity of purpose and a determination to push the work more vigorously than before.

The missionary in his travels through the church, presenting the claims of the work, meets others besides the people of his own denomination. Christians and friends of mission work, from other churches, come to hear his public addresses and to meet him socially. My wife and I were asked to speak for Presbyterians, Methodists, Baptists and others who knew us and the work in which we were engaged. Often did I hear the remark, "we are interested in Missions in general, but especially in Japan. We know so much more about Japan. We have recently read such interesting articles about the country and the people with their strange and quaint customs, and have such great hope for those people." While in the state of Ohio. I happened to visit the Reformed Church in Delaware of that state Delaware is the seat of the Ohio Wesleyan University with more than a thousand students, if I remember correctly. I received an invitation to address the students, assembled in the College Chapel to the number of seven or eight hundred, the rest not being able to get in.

The President of the institution said, "We have sent out from among our students missionaries to all parts of the world, and are glad to hear about the progress of Christ's Kingdom in different parts of the benighted world, but Japan has in recent years interested us so much that we are very glad to have one

fresh from that Country to tell us something, to still more interest and encourage us in our efforts at evangelizing those people." Whenever I went I found that the more intelligent sections of the Christian people of America were alive to the importance of vigorous missionary work in Japan, and are ready to lend their efforts and give of their money for this good work of the Lord, as it is now carried forward by the representatives of the different churches in America.

J. P. Moore.

### THE JAPANESE SAMURAI.

By MR. T. NAGASHIMA.

IN the sea east of Asia there lies a collection of islands small but grand. Here Nature reveals her wonderful beauty: its lofty mountains that pierce the clouds; its mighty lakes; its elegant islands containing curious scenery; its tremendous waterfalls; its mildness of temperature. Such are the characteristics of Japan as a mere land; why, is this not the Switzerland of the Orient?

There lived from very ancient times curious personages. Their neat though yellow-colored faces wore a look of decision and manliness; they had very black hair, dressed strangely; had a compact frame; besides this, they each wore two swords at the loins, one short and one long one. Their mission was to be fulfilled with these swords; their life was contained in them. Who were they? They were the celebrated Samurai. They were the landmarks of this land.

Japan is a land which has been under the rule of so many Emperors of the same line of blood. With this noble succession, there is connected an interesting fact,—that society is of the caste-system, as is

the case with the Oriental nations. Now the Samurai was one of the best castes of the ancient times of this land.

The so-called Yamato-Damashii is the spirit the Samurai had; we have no superiority to boast of, but if we had any, of this very spirit we would boast. It was the air that surrounded this land, the glory that ennobled the people. Indeed the people were the incarnation of this spirit, and the exercise of it was in achievements made by them.

They were, like the Spartans, wonderful military men. It is never too much to say that this country was hardened and protected by the shields of the Samurai. Is it not an admirable fact that they very often crushed foreign invasions with their swords, so ennobled, so dignified? The society of Greece produced the Spartans out of necessity; now this is the case in this country. The vigorous Persians came to assail the Greeks; but the Spartans, the flower of all the Grecian military, gave them a stroke and where were the poor Persians to be found? Had Greece not produced the noble Spartan warriors, what would have been the consequence to the Greeks? Greece had not only these warriors, but also the Athenians, that were predominant in literature, the arts, and politics.

Thus the Spartans and the Athenians being the wheels of a wagon, the Greeks reached their highest point of civilization. But the Japanese civilization was constituted by one particular caste—the Samurai, whose chief occupation was military. Hence we are well authorized to say that the foundation of advancement was at least based upon the Samurai. Their spirit was the seed of our civilization. They were severely educated for stout warriors, for fighting battles.

Allegiance and obedience to laws,



to parents, to masters being a peculiarity of the caste-system, were the fundamental principles of education. Having been brought up under such training, they respected allegiance, loved their master, at the same time feared him greatly. Such a thing is very difficult to do, though to say it is easy. Indeed the relation between them and their master was no other than that between parents and children, and that between husband and wife. That they taught the best model of obedience to a master is never doubted; we can see no such obedience anywhere else.

If such obedience were maintained by Englishmen and the French, could Charles and Louis XVI., guilty as their management as rulers were, expire as criminals on a scaffold? The consequence of the obedience of the Samurai to their master is that their master himself also loved his subject heartily like himself. Loving each other was, I think, the strongest bond between them. For the sake of the master, they made no refusal, even to take leave of the domestic hearth, nay more, their lives were sacrificed gladly. Their bodies and souls, strictly speaking, were not their own, but their master's. O! they were truly high-souled warriors. If the master is ashamed, the subjects die for him, was the real fact that came from the irresistible allegiance.

When their master was unjust, they advised him not only with words, but also with lives; but if the master did not accept the advice, what was the result? They for their master's sake, as well as the country's, sacrificed themselves,—committed suicide. Their blood is far holier, far nobler than that of a lamb. O! thousands of the Samurai died to warn their masters about their country. Is this not the land which was deluged with the blood of these noble Samurai? Brave and

noble was their conduct. To them, "to die was to return." Obedience to parents was wonderfully regarded. If parents were killed for them they died; there was no Samurai who took no revenge upon a parent's enemy. To glorify the parents' names was their great ambition.

Under the feudal system, the Samurai flourished most. At the latter part of the reign of the last Shogun, there occurred a most important affair of diplomacy. As a candle-light shines more brightly before it goes out, so is the case with the Samurai at this time. This was the noontide as well as the sunset of the true Samurai. The people were frightened, just like a person when suddenly awakened from sleep. The government was almost at a loss what to do. Now all was confusion. In the very crisis many patriots appeared on the stage of affairs. Their patriotism was exceedingly pure and great, and many sacrifices of life were offered for the sake of this country, for the sake of this nation. They hated to be abashed by blue eyes and red hair, to set free this land, that was kept so pure from the time of their ancestors to their times.

Brave and valiant as the Samurai were, yet they knew what is mercy, what is humanity, what is compassion. They relieved the poor and the miserable; and upon them is it not strange that the soldiers' tears were bestowed? They were educated not to die in their safe homes, but in the battle-field. "You must die for your master," was an exclamation uttered by their tender mothers to sons, from the time when they were still in their mothers' bosoms. "Return either with your shield or on it!" was not alone the exhortation of a Spartan mother, but also that of a Japanese Samurai's mother to her son on his departure for the battle-field.

They respected the ceremonies and etiquette, which had the most important influence upon them. Their conduct was strictly marked out by them. The etiquette and ceremonies between them, and their master, and parents, were truly marvellous.

Alas! the flowers of the Samurai withered away. Their time has already passed away. But these noble personages were indeed the inhabitants of the Switzerland of the Orient.

### REV. N. TAMURA'S INDUSTRIAL HOME.

Letter from Mr. Y. HAMADA.

I AM one of the members of the Industrial Home. Mr. Tamura asked me to communicate as a correspondent of your paper about the work of the Industrial Home. I am not qualified in any sense to fill such a part, but I shall be very glad to do all that I can to inform you about the nature and work of the Industrial Home, of which Rev. Tamura is sole originator.

There are a great many interesting things to write about the history of our home. How it was started, and how sustained during the past five years.

I shall limit myself in this letter to the main objects and work of our Home.

There are four main objects in starting such an institution as the Industrial Home.

1st. To invite bright, able, poor young men to the influence of the Christian Home.

2nd. To give a higher education.

3rd. To train up honest and strong Christian workers in Japan.

4th. To inspire the spirit of independence, gaining their support by manual labor.

One might think from the name, that it is like some institutions established as a cure for those who

have made wrecks of their lives. But it is nothing more than a Christian Home into which bright young men are invited, where they can be under Christian influence, and support themselves by their own industry, and from which they can be sent to the best institutions of learning in Japan.

Rev. and Mrs. Tamura are among the enthusiastic reformers, who fearlessly enter homes that for centuries have been under Buddhist and Confucian influence, hoping to bring the families to Christ.

They believe that a pure home is the foundation of a civilized nation. They invite young men to their home to show the beauty of a Christian Home and to let them realize the purity and beauty of it.

It is a common rule among our Samurai class that manual labor is looked down upon, as something beneath the dignity of young men. Consequently those who, among the bright class, would be willing to work will show a strong disposition to learn and a true humble spirit.

The main objects in giving manual labor is to inspire the spirit of independence and in time it will do much to dignify honest toil.

We are now attending the Meiji Gakuin, but the future plan will be greatly improved. Next year we shall attend the Higher Middle School, or the Imperial University.

Those who wish to enter our home as members must possess certain qualifications. They must be Christians above the age of sixteen, and economical; too poor to obtain an education single handed; of good intellectual ability, and they must be willing to do manual labor.

Four departments of work are already in operation—selling books, gardening, dairy and washing.

We expect soon to start printing.

There are nineteen members in our Industrial Home, including two



sweet baby girls. We would like to accommodate more, but at present there is no room, consequently we refuse a great many able young men entrance to our home.

Mr. Tamura has just secured three acres of ground at Sugamo, about a mile from the Imperial University, and soon expects to put up a large substantial building, in which fifty students can be accommodated.

Three thousand dollars are needed before we finish our building.

I hope your readers may be willing to do something to help this noble cause.

#### CHURCH DEDICATION.

SATURDAY and Sunday, Sept. 2nd and 3rd, were set apart by the Christians of Tome, Miyagi Ken, for the dedication of their new church building, lately finished. After having worshipped in an ordinary Japanese house for some years, this company of believers numbering some fifty-three souls, decided to have a building set apart for the worship of the true God.

This their purpose having been accomplished, the time for dedication being fixed, Revds. Oshikawa, Fujiu and Moore were invited to help in this service. On Saturday afternoon the dedicatory exercises proper were held. Sunday morning a service was held in connection with which the Lord's supper was observed, and two persons received baptism.

Sunday afternoon a Sunday School was organized and in the evening an Enzetsukwai was held.

All these exercises were well attended and much interested was manifested. It is believed that the Tome interest has been greatly revived, and that the interesting exercise referred to, will prove an event ultimating in the organization of a self-supporting church at some time in the future.

#### THE FIRST ANNUAL MEETING OF THE Y. P. S. C. E. IN JAPAN.

WE gladly copy the following item from *The Japan Daily Mail*:—

"The first annual meeting of the Christian Endeavor Societies of Japan was held at Kobe on the 6th and 7th days of July. Mr. Harada Tasuku was chosen President of this Conference. Delegates to the number of about one hundred and twenty-five, besides members and friends from Kobe, were in attendance. The Christian Endeavor movement in this country is of recent origin and of rapid growth. Eight months ago there were but three such societies in Japan; while, at the Kobe Conference, thirty-six such societies were reported, with a membership of over eight hundred. An interesting circumstance is that this Conference met simultaneously with the World's Convention of such societies at Montreal. The *Kiristokyo Shimbun*, reporting and commenting upon these gatherings, remarks that they show the practical unity of Christian sects. Creeds, rituals, and church politics tend to division, but the Christian Endeavor movement binds all together in brotherly love."

#### A BAPTIST BOYS' SCHOOL FOR JAPAN.

IN the Baptist Missionary Magazine for July, we read two very interesting paragraphs.

"The work in Japan, judged from the statistical point of view, may not seem to indicate any appreciable advance. It must be remembered, however, how large a part of the real progress in all religious movements is of a nature that cannot be tabulated or expressed in the terms of arithmetic. This is always true

of the work of foreign missions. It has been especially true in Japan the past two years. Great changes have been going on there, political and in the temper of the people. In the turmoil that has prevailed in the political and educational world, as Mr. Jones intimates in his report, the long-hidden corruptions and disorders, inseparable from Japanese society, have come to the surface; and most artfully, Christianity and Christian missionaries have been made chargeable with these disorders. This has had a temporary effect, at least, upon the reception accorded to the proclamation of the gospel. The official, intelligent classes, at first so eager and cordial, have drawn off, assuming, if not an attitude of opposition, at least of prudent non-committal. Entirely different classes of society have had to be sought out, and the gospel pressed upon their attention—classes not accessible by the methods that at first seemed adequate. A re-adjustment of work to these altered conditions, the preparation of new avenues of approach to the hearts of these people, has been a characteristic feature in our Japanese mission for the past year. Our workers, never for a moment yielding to discouragement, seem to have addressed themselves courageously to this task, and not without many tokens of success. They have shown themselves fruitful in expedients, and the promise for the future is good.

The demand for better educational facilities, in connection with our mission, is so urgent that longer delay in furnishing these will be disastrous. Our further progress will be crippled, unless we can have a native ministry, larger in numbers and better trained, than we at present possess. Bright and promising young men, who would become ministers, are looking to

other schools for their training, because we have little or nothing to offer them; and this, too, at the imminent risk of being lost to our work altogether. Without doubt the time has come for the opening of a boys' school, that shall be preparatory, in the studies pursued, to the course in the theological seminary, and which, while laying the foundations for a broad intelligence, shall have pre-eminently in view the development of the spiritual life. Then a decided advance should be made in Biblical and theological instruction. Our present school at Yokohama has been hindered in its work and influence by various unfavorable conditions. The time has fully come to add to its equipment in teaching force and material resources, that it may command the respect and support of the churches of our mission in Japan, and furnish to them as ministers 'workmen that need not to be ashamed, rightly dividing the word of life.'"

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### A PLEASANT DELUSION.

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FROM "THE JAPAN DAILY MAIL."

AN example of how superstitions are generated and how they subsequently feed on themselves is furnished in Mr. A. J. Little's very interesting account of his trip to Mount Omi. During his brief stay on the mountain this incident occurred:—"Shortly before sunset the weather cleared and we were told the "Glory of Buddha"—the grand phenomenon of the sacred mountain—would be visible. We hurried up to the top of the cliff and looked over. Below was a sea of cloud; at our backs the sun, now shortly about to sink in the west, was brightly shining. Sure enough, there was a circular halo reposing on the cloud surface, its bottom just cut off by the shadow of the

mountain's edge, so that the rainbow (for such it apparently is, having all its colors) shorn of a portion of its circumference, appeared of a horse-shoe shape and in its centre was the shadow of the observer's head. The fortunate pilgrims who had made the ascent to-day were in ecstasies at their good fortune and awe-struck at the divine manifestation; they knelt down and prayed in silence,—a word spoken being supposed to drive away the manifestation. They fail to perceive that the Buddha is their own shadow, although we proved the fact by waving our arms, when the shadow responded, each spectator, as with the rainbow proper, being the centre of his own halo. It was a striking spectacle, more from the fervor of the worshippers than from the spectacle itself. Even the flippant young priest who dispensed pardons at forty *cash* a piece in the upper pavilion of the Ching Ting, was, for the first time we had so seen him, awed into a reverent demeanor. As the sun sank and the shadow of the mountain prolonged itself athwart the white table-cloth spread out at our feet, the phenomenon subsided and the crowd melted away silently to their various lodgings in the surrounding temples; we ourselves well satisfied that our ten days expectancy had been rewarded by the sight of this, the crowning glory of the famous mountain.

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### OKAYAMA ORPHAN ASYLUM.

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#### GENERAL STATEMENT.

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I. OBJECT.—The aim of our Asylum is to rescue and train up helpless orphans, thus taking the place of their parents.

II. ADMISSION.—Helpless children between the ages of six and twelve, from any place whatever, may be admitted to the orphanage. We set

no limit as to the number we will receive, insisting only upon a reliable certificate of genuine need.

III. SUPPORT.—The Asylum relies for its support on the merciful providence of our Heavenly Father and voluntary gifts of the generous.

No debt is incurred, however urgent the need.

VI. EDUCATION.—We give the children a common school education. Those who have marked ability are encouraged and aided to take a higher course of intellectual and general training.

V. FUTURE OF THE ORPHANS.—Those who have completed the common school course of study may enter some one of the industrial departments, each according to his taste, or be apprenticed to merchants, farmers, or artisans.

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#### A SHORT ACCOUNT OF ITS PRESENT CONDITION.

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NUMBER.—There are two hundred and fourteen children in our Asylum—one hundred forty one boys and seventy three girls. The eldest are seventeen years of age, and the youngest are five.

HOME.—We divide the children into three classes; boys, girls, and infants. Those who are under seven years of age live in groups of ten and others of twenty each.

We own seven buildings for residence and rent a few houses, also an old Buddhist temple, which we use as a meeting place and school building.

Every house has two adults who take care of the children, as friends or matrons.

Thus every cottage is a home by itself.

EXPENSES.—Every month we need, at least, four hundred seventy dollars.

MEETINGS.—Every morning we have a service in the temple at half



past six, which closes at seven. There are prayers, a report from each department, and preaching.

Every Sunday we have a meeting of thanksgiving and prayer from seven o'clock until eight. At nine o'clock we open Sunday School and close it at ten. In the afternoon we march to church in two companies, to attend the service. And in the evening we have a meeting of the Christian Endeavour Society.

On Saturday afternoon we hold a meeting for the transaction of Asylum business.

In the evening all the children come to a meeting which we call "*Enzetsu kwai*."

They are deeply interested in it, and express their ideas very freely.

EDUCATION.—Following the rule of the Government common schools, we have two courses; primary and secondary.

There are eight teachers for the children. Study hours are five.

The older girls are required to cook, wash clothes, and help the matrons of the houses when at leisure, and the older boys work in the printing office, barber shop or garden.

There are one hundred forty-nine children in the primary course, and eighteen in the secondary.

Besides these we have sewing for the older girls.

In this branch there are two classes—special and preparatory.

Fifteen girls belong to the former and twenty five to the latter.

The study hours of the former class are six every day.

The latter has its lesson every Saturday afternoon.

At the close of the last school year, there were six boys who passed the two courses of our school.

Two of them are in the printing office, and two in the barber shop. Another was adopted into the family of a member of the Naniwa Church,

Osaka. He recently entered the Osaka Commercial School. The remaining one of the six is preparing to enter the Doshisha at Kyoto.

#### INDUSTRIAL DEPARTMENT.

*Printing.* In December, 1890, we began this industry, so it is now two years and seven months old. A head-printer and five boys work continuously and sixteen assistant boys work at their leisure. The daily income of this office averages about one dollar.

*Barbering.* We opened this shop one year and nine months ago, that is in August, 1891.

Four boys after nearly two years' training have become quite skillful barbers. At present, two boys give their whole time to the work and five others assist at their leisure. The daily income of this shop is twenty-five cents on an average.

#### ADMISSIONS DURING THE SIX YEARS.

		Boys.	Girls.	Total.
Received during	1887	4	0	4
"	1888	8	8	16
"	1889	32	14	46
"	1890	31	16	47
"	1891	75	35	110
"	1892	42	11	53
"	1893	17	12	29
Total number received during the six years.		209	96	305

#### DISCHARGES, &c., DURING THE SIX YEARS.

	Death,			Runaway,			Restored to kindred,		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1887	0	0	0	0	0	0	0	0	0
1888	0	0	0	0	0	0	0	0	0
1889	2	0	2	0	0	0	2	2	4
1890	0	0	0	0	0	0	3	1	4
1891	9	10	19	5	0	5	8	0	8
1892	10	3	13	11	2	13	2	3	5
1893	6	2	8	3		3	3	0	3
Total number discharged during the six years.	27	15	42	19	2	21	18	6	24

There are two boys who were apprenticed to a farmer and a boy who was adopted into a christian family.

From the "*Okayama Orphan Asylum Record*."



MURATA WAKASANOKAMI,  
THE FIRST PROTESTANT BELIEVER IN JAPAN.





## THE FIRST PROTESTANT BELIEVER IN JAPAN.

Compiled by J. MAEDA.

**MURATA WAKASA-NO-KAMI** was born in 1815. Destined to be "a foundation stone" for the edifice of Protestantism in Japan, he nevertheless came into the world under the shadow of the awful persecutions of the Christians in the seventeenth century. Nearly two hundred years had elapsed since the edicts prohibiting the "evil sect" were first promulgated and published permanently all over the empire and since the new order that as long as the sun should shine no foreigners should enter Japan or natives leave it; and these dangerous prohibitions were still in force when our subject first saw the light of life and of the world.

This first known believer of Protestantism in Japan was a son of Nabeshima Magorokurō, a relative of the "Daimyō," or Prince, of Saga, Hizen, Kiushiu. When he was a boy, he became the heir of the Murata family; and when a man, was appointed a minister of the Daimyō. He proved to be a faithful officer and always enjoyed the esteem and confidence of his master. While engaged in his official duties he met a Dutchman one day who gave him a picture of the great battle of Sebastopol. The martial arrangements and soldierly bravery delineated in the picture filled his mind with admiration, and led his thoughts indirectly to the Christian religion as an answer to questions suggested by the picture. When English and French men-of-war anchored at Nagasaki in 1855, the Shōgun commanded the two Daimyō of Saga and Fukuoka to guard the port. Wakasa was the commander of the Saga men. One day, when he was patrolling the port, he found a strange book in the water and told

one of his men to pick it up. Neither he nor they whom he met and questioned knew what book it was or what its contents were. So after he returned home, his growing curiosity prompted him to seek an explanation; and to accomplish his burning desire to know what the book was, he sent one of his men, Eguchi Baitei, to Nagasaki, ostensibly to study medicine, but in fact the new book. Baitei entered more or less into the spirit of his master's curiosity. He soon learned from the Dutch that the book was the Holy Bible, the Word of God, the Gospel of Jesus Christ. He caught its general idea, and reported all he had heard and learned to his master. Afterwards Wakasa heard that a Chinese version was published at Shanghai. He secretly sent a man there, and bought a copy. Henceforth he, together with his younger brother and some friends, earnestly studied the Scriptures day and night. When this younger brother went to Nagasaki in 1862, to get aid in understanding the Bible, he unexpectedly met the Rev. Dr. Verbeck, a missionary of the Reformed Church in America. He asked him many questions. The following spring he visited the missionary again to tell him to escape from the danger of being killed by some reckless conservative young men. Dr. Verbeck heeded the warning and went to China.

After a time Dr. Verbeck returned to Nagasaki. Murata Wakasa-no-Kami then sent his relative, Motono Shūzō, who had been studying Chinese in Ōsaka, to Nagasaki to study English and the Bible from him. Dr. Verbeck kindly taught Wakasa and others through this channel. Motono served faithfully as a messenger, carrying questions and answers back and forth. This wonderful Bible class lasted almost three years. These eager pupil

came to understand Christianity more fully. They grew in faith and determined to be baptized. Wakasa had to state their determination to the Daimyō, for it was a violation of the edict against the "evil sect;" but Ayabe, his younger brother, proposed that it might be better to do so after baptism.

So, on the 14th day of May, 1866, they visited Dr. Verbeck. It was a memorable occasion. It was Wakasa's first interview with his yet unseen teacher, and they were exceedingly glad to see each other. The "samurai" told the missionary his own career for eleven years, from the time of his finding the Bible in the water to this meeting with his long unseen teacher. He bore witness to the fact that he had been most deeply moved by the simple record of Christ's person and life. At last, Wakasa, Ayabe and Motono declared their determination to Dr. Verbeck, professed their faith in Christ, were baptized, and partook of the Lord's Supper. This took place on the 20th day of May, 1866. Bravely but peaceably did these warriors enter the higher service of the Lord of all. Wakasa was then fifty-one years old.

When these fervent Christians on their return reported to the Daimyō what they had done, he, seeing the firmness of their faith, left them unquestioned. The Imperial Government on hearing Wakasa's conversion commanded the Prince to punish him. The only semblance of obedience to this order was, to burn some of the subject's books.

Murata Wakasa-no-Kami's last years were spent calmly, he having retired to a villa in Kubota, where in rural quietude, surrounded by the most beautiful scenery, he lived in the sweet embrace of nature. It is said that in those days he was engaged in translating the Bible from Chinese into Japanese. At the end, he, pray-

ing for the future victory of Christianity in Japan, smilingly left this world in 1874, being sixty years old. It was two years before his death that the first Protestant Church was organized at Yokohama. Happy fruits of love and labor, gathered after many days by other hands than his, bear witness to Wakasa's earnest zeal and faithful efforts for the conversion of his children, friends, and servants. His memory is deeply cherished by Christians still living, who, in earlier days, felt the power of his earnest personality. In his own family tree there are good and fruitful branches that are green and flourishing in Jesus Christ.

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#### GOOD AND EVIL EFFECTS OF BUDDHISM ON HISTORY.

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Translated by H. KANNARI from *The Nation's Friend*.

THE priests are more zealous in financial matters or in lawsuits than the laymen. They are busy with envy and strife by day and by night. In their houses fornication is common. The idols of the saints are guarded by those who are inferior to prostitutes. There is a chief of a section of Buddhist temples who makes a large sum of money or a fortune by ostensibly engaging in public works. There is one who offers the harlot on the one hand, and on the other, the priest who receives her with pleasure. Who can say that such priests and morality can save the nation of Japan? The corruption of Buddhism is, it can be said, at its worst. In fact, Buddhism is a hulk whose inner organs are all corrupt; and yet she still exists, only because the outer part of her body is hard enough to prevent her from utter collapse. If there be one hole in her side—if there be one like Luther, who, not being satisfied with the present state of affairs, shall rise

up against these abuses, the greatest success of his reformation can be expected.

Reflecting on the history of Buddhism in Japan, we rather pity the priests of to-day; and we feel that the reformation of Buddhism is inevitable. And moreover we notice that there were some Buddhist priests in ancient times whose courage and heroism cannot be surpassed by the Christian ministers of to-day. We cannot but admire them whose talents were so great as to enable them to attempt to reform the characters of the people of our country, commanding the gross civilization of Asia. Politicians of to-day, who forget their duty, cannot be compared with them. Not only Buddhist priests but also both Christians and politicians must be warned by the history of Buddhism which occupied the interval of one thousand and three hundred years.

Buddhism came to Japan in the reign of the Mikado Kimmei, in A.D. 552. One thousand and two hundred years had elapsed since the subjugation of the Eastern Tribes by the Mikado Jimmu Tennō. The population and the riches of the country had multiplied; cities and towns had sprung up. The condition of the country had become prosperous. Nevertheless the people were not yet bound in the idea that they were one nation or in one land; neither did the idea of allegiance like that of to-day appear among them, as constant plots and rebellions in the Palace prove. That Ki-no-Oiwa and Kibi-no-Tasa, for instance, went over to Korea and plotted against the Sovereign shows that there were many rebellious spirits,—many who were not influenced in the modern sense of patriotism and allegiance.

By this time Buddhism came. It came like a tiger in a flock, it may properly be said. Its reign was not universal through the country; there

were many chiefs who kept out of reach of this religion. Shintō, the principle of which consists in vague ancestor and nature-worship, had not yet any system or creed that could be called a religion, and, consequently, no power to rule over the minds of the Japanese universally. The people observed the rites of worship as each one pleased. With nothing to bind them, there arose an indefinite diversity of worship. There was, therefore, no national religion that could oppose Buddhism. Moreover, the people were exclusively engaged in war. They lacked in art and learning, which they obtained from the Buddhist priests. The works of the priest were as forcible as a torrent. Princes, regents, and sometimes even the Mikado himself, were converted to Buddhism. Ministers into whose hands the destinies of the nation were confided devoted their lives to this new teaching. Yet we wonder when we compare it with the recent twenty years' work of the Christians; for after one hundred years from its beginning Buddhism had only forty-eight temples, eight hundred and sixteen priests and five hundred and sixty-nine nuns, without having to encounter the spirit of the exclusion of foreign elements, and without having to meet a national religion and the nationalistic flattery of scholars who say the only true type of loyalty is found in the past history of Japan. All these Christianity meets to-day in their full force combined.

A new thing is marvelous; the dog barks at a thing strange to his eyes. Opposition arose against Buddhism. To-day Christianity suffers the same as Buddhism did one thousand and three hundred years ago. Flattering scholars and mean pedants say Christianity is injurious to the institutions of the state. This is analogous to the opposition of Mononobe Moria and Naka-omi-Katsumi



in ancient times to Buddhism, saying that the country had hundreds of ancestral gods which were enrolled in their ritual and to worship any foreign god was to plot against them. The words are different, but the same in matter. If Buddhism were coming now from China or India to our country, the conservatives would raise the argument that Buddhism contradicts the Imperial Rescript and that it endangers the institutions of the state. Was, or is, Buddhism really such? No, indeed; its teachings have no relation to establish between the Emperor and his subjects or the country. The opponents of Buddhism, both ancient and modern, insist that Soga Umako believed in Buddhism and consequently attempted to kill his Lord; and that, therefore, Buddhism teaches murder. This is, indeed, an unjustifiable accusation against Buddhism. The subject of dispute between Mono-nobe and Soga was not Buddhism itself, but who should get the supreme power in the government, taking Buddhism as an advantage. Thus, it may be noticed, that either the good or ill will which Soga may have had in his relations with the Mikado Sujin did not arise from religious matters, but from the lust of power. Was Soga a murderer first when he believed in Buddhism? He was from the first a pernicious man. It was not difficult now for those lawless chiefs who were not yet baptized in the sense of allegiance, whether believing in Buddhism or not, to gain the power to dispose of the sovereignty as they pleased. Some accuse Buddhism on the ground that the Prince Shotoku was in company with Soga in some of these matters without punishing him. But this was not because the Prince believed in Buddhism; he thought it best, from a political view, to keep the balance of power in the government, and thus the security of the Mikado.

He may be accused on the ground that he was somewhat liberal towards Soga on account of religious friendship; yet we can by no means explain his conduct solely from religious motives. The point of view was in regard to power in the government. Buddhism cannot be judged on such grounds. We must look upon the character of the nation and the stage of development of society, in order to make a correct judgment on both the good and the evil effects of Buddhism.

Whatever prejudices there may have been among the Buddhists, the purpose of the politicians who introduced Buddhism into the country was evidently to meet with it the critical point at which the country had already arrived. It was to maintain the safety of the country and to renew the character of the nation with it, just as Christianity was introduced into Russia. Did they attain their purpose?

Now, although it was one thousand and two or three hundred years since Jimmu Tennō's war of subjugation, the power of the government did not yet reach all over the country, but was confined mainly to the vicinity of Kyoto. Ministers and nobles tarried in seeking their own happiness; the people were not instructed. Many tribes throughout the country would not tolerate strangers and took up their bows at sight of them, and in quarrels killing was common. The Sovereign was forgotten. It was even feared that there might be an uprising against authority, and a large part of the country was terrorized. The manners of the people were barbarous. The agency of nature was feared and reverence was paid to demons, bulls, dogs or cats as embodiments of natural powers. This was a fact that troubled the rulers very much. It is probable that the authorities intended to pacify these

barbarous habits and to stop lascivious worship. It may be observed how the government feared the barbarous and warlike customs of the people and how useful Buddhism was to make such people gentle, by the fact that Prince Shotoku changed the hunting-play of the Court into the sport of gathering medicinal plants; by the fact that in the reign of the Mikado Shomu the government punished by death or banishment those who deceived the people by performing so-called miracles in the regions of Aki and Luō, and in the vicinity of Kyoto; and by the fact that in the reign of the Mikado Tenmu the arms of the people were gathered into the hands of superintendents of the province, on the one hand, in order to take from the people the opportunity to rebel; and that missionaries, on the other, were sent throughout the country preaching and lecturing. The people made Buddhist shrines in their houses, while a large number of priests had to be supported by them. Though the Mikado Tenmu stood taking arms on his accession, yet it seems he saw more than any one else how fearful was the barbarous condition of the people.

Yes, in this light Buddhism made good progress; but it cannot be said to have been altogether successful: for, notwithstanding the effort to convert the people which the government made, many warlike people scattered throughout the country still remained unbelievers. Buddhist temples were buried in weeds in the course of time. Though so zealous was the Court that sometimes the Empresses, such as Kōmei, Shōmu or Kōken, substituted the temple for the Palace; yet the people were still in an attitude of hate towards Buddhism. Why so? Because Buddhism represented a foreign god to them. Here a new device was planned. The Mikado

Genshō had been delaying in making the idol Rō-shā-nā, to which he had devoted himself; for mingled feelings he had that it was a foreign god. Then he sent the priest Gyōki and Tatsubana Moroi to the Great Temple of Ise, and heard the oracle of Amaterashi-Ogami. It said that Amaterashi-Ogami. was a temporal appearance of the Rō-shā-nā. This was the beginning of the doctrine of essence and temporal appearance held by the priests Ryōben and Gyōki and completed by Kukai. It was the first step of the policy the Buddhists afterwards made use of in missionary work, saying all the national gods were merely temporal appearance of the Bosatsu. After this, the Mikado Shōmu called himself the servant of three precious things,—Buddha, the Doctrine, and the Priests. He changed his name to Sami-Shōman. Usa-Hachiman, the ancestral god, now became the guardian of the foreign god of the Todai Temple. The progress of Buddhism then being like a flood, it soon after became a national religion.

Buddhism now became a national religion. Was, then, the Court successful in attaining the purpose for which it made use of Buddhism? In pacifying the barbarous tribes, it may be said that it was somewhat successful. The expedient which Buddhism made use of that the oracle Amaterashi-Ogami was a temporal reappearance of the Bosatsu found its reduplication in this that the Usa-Hachiman wished to be the guardian of the Todai Temple. Afterwards several false worships arose. Foxes, ghosts and mendicant priests were said to be temporal appearances of the Bosatsu. The more Buddhism was promulgated, the more common did these false worships become. Buddhism failed to convert the people in the real sense; it became associated with those who feared the powers of

nature. The government failed in the principal plans for which it made Buddhism an expedient. Yet the way of Buddhism had already opened, and no one could shut it again. The people became intoxicated with this religion, and nothing could make them sober. Temples were erected day by day; idols were carved night by night. The chief officers were busy in collecting taxes, by which the priests were supported. The priests increased in number, because they were exempt from taxation. The temples generally possessed hundreds of acres of land. The priests loaned money to laymen at a high rate of interest. In case of a breach of contract, they confiscated the farm of the debtor. The matter was nothing more nor less than the usury of to-day. Now, the religion which was to be the remedy of the trouble existing between the rich and the poor, became itself a great rich tribe, the enemy of the nation. National power was exhausted. Neither the nobles nor the common people could withstand the oppression of the priests. The Mikado had already called himself the servant of the three precious things; how could the people be other than this? The period of the dynasry of Nara Heian was the turning point of the institutions of society caused by the stimulation of foreign civilization. At this time that which oppressed the common people, and that which exhausted the national property and, consequently, made the soldiers too faint to stand up again for several hundred years, may be said to have been caused principally by the priests. Many reproached the tyranny of the nobles; but how could they know that it was the Buddhist temples that fostered the trouble between the rich and the poor and destroyed the happiness of the common people?

Its history, however, is not only that of evil. The priests who went over to China for learning brought back Chinese civilization. We cannot forget that they did a good work in bringing the Buddhist hymns and teaching the people the way of the pleasure of life. But the hymn was incomplete in both its instrument and tune. It caused an active, pleasant people to become idle and gloomy. This is a judgment that Buddhism can by no means evade. When this doctrine came to this country its true meaning was understood only by learned men. The common people sought it merely for earthly happiness; and preaching in the temples was little more than mercenary. The Mikado Genmyō ordered a Chinese called Do-ei and a priest Hōgyō to correct the tone of reading the Buddhist scriptures, and all the temples were put under their care. Kukai afterward refined the religious songs. These songs were now everywhere sung. Caused by a great revolution, however, the farms changed into barren plains and hills. The arrogance of the nobles and the luxury of the rich grew to be a source of envy for the common people. The nobles led self-indulgent lives and passed their time in lust. Yet they could not be satisfied with extravagance. No lust after lust is satisfied; pleasure is followed by pain. They were taught this even by nature which lay as if flattering or laughing before them. Thus they learned what vanity of the world is; the common people, from disappointment; the nobles, from satiety. They ran now like a flood into a pessimistic religion, as they were warned by the sound of the religious song and by the reading of the scriptures. A pleasure-seeking religion then became a gloomy one. Warriors and heroes shaved their heads and sought after hermit life. How the pessimistic Gospel degraded



the character of the people! This unhappy religion caused many a Mikado to flee from the throne and lead a hermit life while still in the strength of years, leaving a mere child to be his successor. In this way, and by usurpation, the imperial power would sometimes be transferred to other families. This religion made a hero like Shigemori die young. It made a man of ability like Narikiyo the hermit priest Saigyô. There were some who became such perhaps from disappointed love or from distress on account of the incurable state of the times; but even these were influenced by the growing pessimism of Buddhism. Priests, poets, scholars, nobles, merchants, all were such. They felt the world full of sorrow and distress, and retired from it. Buddhism went too far in reducing the spirit of the nation. No wonder that this country, having a history of two thousand and five hundred years, should have been checked during the one thousand and three hundred years of pessimistic Buddhism and retarded in its development as a great nation with self-conviction and power. No body can be sound whose inner parts are already diseased.

Whenever we reflect on the influence which Buddhism gave to the literature and society of both the middle and modern period of Japanese history, and consider how deeply and widely it is rooted in the hearts of the people, we are filled with wonder. We grieve when we think that Buddhism made our people corrupt and very unhappy. It may seem that a profligate life cannot correspond with pessimistic ideas; but Buddhism is double-faced. It contains many things that seem irreconcilable. It gives pessimistic ideas on the one hand and leads to the satisfaction of earthly desire on the other, teaching that the world is

not eternal and that we cannot await to-morrow. It is enough to show the fact by simply quoting the following poem,—“Drink, sing and dance; we warriors do not know what to-morrow will be.” This was the common life and sentiment of the soldiers. Again, Buddhism taught that nothing follows in death, neither wife nor children nor even the throne. Coolness or indifference in filial or paternal love was the consequence. Neither sensuality nor the desire for earthly wealth was forgotten. In consequence, the priests became unfeeling, cruel and pitiless. Some say Buddhism breaks the relation between parents and children and between brothers and brothers, because a certain priest gave his ancestor’s image a blow with an ax. We think that Buddhism neither teaches nor breaks the relations or duties of men. Only we believe such was the mere effect of the corruption which followed the emphasis laid on indifference to true love and mercy. Yea, *corruption*, we say; for we never slander Buddhism after the manner of its opponents with what is not true to the doctrine itself.

As to the effect of the doctrine of retribution, Buddhism must stand condemned. Reward follows good; punishment, crime. This is quite common, but this world is not so complete that all truths are true to man during his day. Buddhism attempts to explain the whole truth by referring to the life of this world only. So the criminal executed on the scaffold is, they say, one who killed a frog in the previous world; and the man who lives in a palace, leading a haughty life, was once a man who in mercy gave bread to the poor. We grieve how much this doctrine influenced the minds of men, when we see Prince Shotoku looking at the murder of the Mikado and attempting no revenge, walking side

by side with the murderer in the Palace and saying that retribution for one's deeds in the previous world could not be averted. Crimes, plots, rebellions, the estates of the rich and the poor, of the high and the low, of the oppressor and the oppressed, and all conditions of life were explained by the key of the doctrine of retribution. None could resist this idea, this feeling. There could be no history under such circumstances, unless there were samurai who desired power. During a thousand years no history but that of the samurai and the Court! This is the gift of Buddhism. Shall we receive it to-day with pleasure and thanks?

In this way Buddhism entered into the Court, straw huts, literature, society, and thus penetrated the bone of the nation. The high officers got the ten commandments of Buddhism. There was a Mikado like Sheiwa who resigned the throne early in youth. The Mikado Uta received the Buddhist commandments and shaved his head. The Mikado Shijaku made an offering to dead spirits performed by one thousand priests; and that performed by ten thousand priests was offered by the Mikado Murakami. There was nothing in the Court which was not made for the priests. In case of robbery, pestilence, scarcity of water, and in case of war, the Court offered prayers through the priests. Officers and generals were busy under the command of the priests. In case of peace, the first to receive rewards were the priests or temples. What did they do to merit these rewards? They said that the worthy deeds by which the peace of the nation was preserved were done by them; the Court must accept their requests. When the Court refused their requests, they came to the Court carrying on their shoulders the sacred car of one of the more celebrated

temples, all of which were identified with the Bosatsu by the doctrine of essence and appearance. Especially did the Court reverence most respectfully Usa-Hachiman. The priests coming with the sacred car of Usa, how could the Court refuse their requests?

The more the Court feared the priests, the more wicked became the latter. In the prosperous reign of the Regent Fujiwara Ryogen, the priest of the Yenriki Temple mustered a public troop of priest-soldiers with the idea that Buddhism should be protected by military force. After this, many temples raised wicked priests and drilled them in the art of war. They attempted to reform Buddhism with force, and then reconstruct the country with it. The wisdom of Fujiwara Yasumasa could not escape being scorned by the priests. Fujiwara Yorimitsu, with the power and position of prime minister, had his house burned down by the three thousand priest-soldiers of the Yenriki Temple. Minamoto Yori-chika, though very powerful, could not avert the complaints of the Kofuku Temple and was exiled. Even the bold character of the Mikado Gosamjo could not resist the priests-soldiers of the Yenjo Temple who terrified him in a most violent manner. Lastly, it made the Mikado Shirakawa say that what was not in accordance with his will were the waters of the Kamo river, the dice, and the priests. Buddhism which had been introduced to reconstruct the people was going to break the institutions of the country. Here the Court discovered a new plan by which the power of the priests should be crushed out. It was to depend upon the samurai.

The favor the Court showed toward Minamoto Yoshiie and Yoshitsuna and Taira Tadamori was solely to resist the power of the

priests. The power now was transmitted to the soldier. Were there not soldiers, the world would be like the priests, shameless and profligate. And then the plot of Uge Dokyo easily succeeded. Indeed, the great ruling power of the Court was transmitted into the hands of the subjects; and this was owing to both the feebleness of the Court and the wickedness of the priests.

When the Taira Family obtained the ascendancy, the Court sought the aid of the priests to regain power. Some historians accuse the Family of violence because Shigemori set the Yenjo Temple on fire; but if they reflect on the wickedness of the priests, they may excuse his conduct. When the Minamoto Family arose, they took warning and paid much respect to the gods and built many new temples. The temples were free from taxes. The priests recovered their power somewhat. At the time of the Mongolian invasion, the priests were proud before the people with their prayers. When the threatened invasion was averted, the people owed to them the credit of having appeased the evil spirits. Taxes were raised for building and repairing temples. Lords and tenants were weakened by both these taxes and the expenses of the foreign invasion. This was the cause why the Hojo Family became so very unpopular.

Afterward the history of Buddhism was nothing more than the repetition of its former history. When the government was powerful, the priests rendered aid; when it declined, they brought opposition. The prosperity of Buddhism was dangerous when the priests of Nanto depended on their military power, grew proud and preached what laymen could not understand. If there had not been such great reformers as Genku, Shinran, Anraku and Juren, who

taught new popular doctrines and gave up military power and abstract theories, Buddhism perhaps might have lost its power entirely in this country. In fact, some of the new sects were preserving powers in its history. They also could not keep their forces long after they got at their highest point. They were generally religious men in the time of peace, and in the time of war they became soldiers. When the Court was in power they insisted on this rule and Buddhism did not contradict it. When it lost its power, they terrorized the Court by carrying a sacred tree representing a god. It is a judgment based upon historical facts; it is not a mere falsehood concocted by the opponents of Buddhism. Creating a ruling power besides the Court, it prevented the proper course of rule. The priests sometimes took sides with the rebels and made opposition against the army of the Mikado. In the temples they insulted women. Their moral ideas were debased. They were often the claws and tusks of politicians. Licentious worship was common. All their corruptions we have not time to count one by one. They could not pay for the great injuries they did by the introduction of literature and the better instruction of the common people.

To-day the Buddhists insist that the peace of the country for a thousand years is due solely to Buddhism. They oppose progressive principles. They make private requests of some officials of the government and want to restore the old official institution of the priesthood, to satisfy their lust for earthly power and happiness. That we have attempted to criticise their deeds by the most common historical facts, is nothing more than to convince them that they are most pitifully ignorant about themselves.



## MISSIONARIES AND THE LANGUAGE.

SOME twenty years ago when missionaries were beginning to be found in all the open ports, the question of learning the Japanese language was of course much thought of and discussed. Two reasons led, in perhaps a majority of cases, to a mistake that has narrowed the missionary's field of usefulness and has marred his life-work.

One of these reasons was the strong conviction that the *Japanese language would be greatly modified by the English, and the possibility that the native tongue might be completely supplanted by the foreign.*

This may seem a very exaggerated statement by those whose attention is caught by the present vitality of the native language, but let us go back a few years. When the Japanese first began to open their eyes to the worth of western learning, they threw themselves into it with an abandon that almost threatened the safety of the Empire. "What one change among the many of the past thirty years impresses you as the greatest?" I inquired recently of an elderly gentleman. His ready reply was,—*"The fact that those whom we despised as barbarians are now our teachers in every thing."* It was apparent that the language of the foreigners held the wisdom and learning of civilization, and at once there was a movement radically to modify the national language. It was felt that it was a decided barrier not only to intercourse with foreign nations but to the coveted equality with them.

One step that was taken is familiar to everybody—the attempts to romanize the language and thus to come into union with the west. No one was more enthusiastic in this than Viscount Mori, who was Charge d'Affaires in U. S. He studied the whole question most enthusiastically,

corresponding with scores of scholars upon every phase of it. Prof. Whitney, of Yale, wrote to the Viscount in 1872 as follows:—

"The writing of Japanese with the European alphabet appears to me the first and most important of possible reforms."

The people too seemed eager to try this vast experiment. Scholars like Shimada Saburo argued strongly in favor of the change. Romanized signs over store-fronts began to appear in all the cities. A romanized magazine with articles on various living subjects was started, and the subscription list rose in a year from 2700 to 6000.

But the strangest thing of all was a far more radical step. The Viscount actually contemplated the abolition of the Japanese language and the substitution of English for the national tongue. He opened this subject too with Prof. Whitney, who replied;—

"By coming to speak English, your people would, in a manner, make themselves a part of the English-speaking races, having immediate access to all that was done by them; uniting, so far as civilization was concerned, the destinies of the two peoples. This seems to me the most important advantage to be gained by the adoption of English in Japan."

To these facts it must be added that the treaties contained clauses that seemed to look forward to the recognition of the English language as the one for all diplomatic uses. The treaty of 1859 with Great Britain says:—

"All official communications addressed by the Diplomatic and Consular agents of Her Majesty, the Queen of Great Britain, to the Japanese authorities shall henceforward be written in English."

Now this wide expectation that something was going to happen to

the Japanese language, that it might possibly be abolished and English substituted in all official and educational circles, and that it was almost certain to be romanized, could not fail to affect the missionary attitude towards learning the language, at least towards reading it. Why be at the bother of learning to speak Japanese when there was a possibility of its being abolished, or at least when every body was anxious to learn English? Why worry over Chinese and Japanese characters when the same sounds could be represented by one alphabet, and Japanese were widely advocating the change? Thus missionaries allowed themselves to be drawn away into teaching English, or else, when learning Japanese, took to romanizing it as being the easier road. To this day, even, the large majority of missionaries, instead of learning to read fluently in native books, romanize their Bibles and hymn book and prayer-books, and write, so far as they write at all, with the English alphabet.

Another reason why only a minority of missionaries acquire a fair use of the language is too well known to need much expansion. *The willingness, nay, eagerness of the Japanese everywhere to learn about the religion of the powerful nations of the west forced missionaries into teaching the Bible by means of a poor and faulty vocabulary, leaving them neither time nor strength for proper study.*

The open doors we found everywhere tended to produce the conviction that immediate teaching and preaching of the precious message of one God and Father of all and one Savior from sin was so important that it was almost a sin to spend time in study. Thus to this day there are among the early missionaries those whose language is so limited to religious subjects, or

rather to Christian topics, that they are unable to converse intelligently on other matters. If a question of history or philosophy, or some burning political topic arise, they can neither speak nor understand. To study the Bible is good, but to use it as a text-book on the language, and to draw one's vocabulary and idioms from translated Scriptures is the worst possible method of study. Much of the early preaching and teaching could not be understood at all by the hearers. A sermon on John the Baptist was once followed by the inquiry from a hearer;—"Was this John the Baptist the name of a person or of a place?" Nothing in those early days saved much of our preaching from extreme ridicule save the intense earnestness of the preacher and the conviction of the hearers that there was some thing truly valuable in the teaching if it could only be found.

It need not be said that there were some missionaries of exceptional linguistic ability. Graduates from colleges and universities could not gather by scores in a foreign land under the conviction that they had a divine message for the new people, without there being some gifted linguists among them. And were it not for the reasons above given, there might have been many more.

The times have altogether changed, and we missionaries begin to know it painfully. A nation of 40,000,000, with a history and traditions that inspire deepest reverence for the past, cannot easily be made to break from its language. No one now dreams of such a thing as the abandonment by Japan of its language which indeed has been so enriched during the past quarter of a century that it has almost become another tongue. The new national feeling brings so much contentment with the national tongue that the love of English is no longer the

charm it was. The *Romaji Zasshi* (the romanized magazine) has died a lingering death. English is being dropped in the primary schools and is left for those who go on into higher branches of study. The Middle and Higher Middle schools still employ English teachers, but not so many of them and at a very much reduced salary.

Missionaries here on the field and mission boards at home should understand these things and act accordingly. Of the 600 missionaries, male and female, now in Japan, over 300 have arrived within the last five years. They should make it their first and all-engrossing duty for three years at least to study this language. The pressure to enter religious work at once is nothing like so heavy as it used to be. It is being understood better that "the work of the Lord cannot be rushed." Time is absolutely essential to a proper preparation to preach in a language so unlike ours in its order of words and thought, as well as in its countless idioms. The missionary of the future in Japan, who proposes to engage in direct EVANGELISTIC work and to stand side by side with the gifted pastors and teachers already in the field, must have the language so well that it can be truthfully said—"He speaks like a native." And he must be able also to read with comparative ease the books and papers the natives read.

Mission boards cannot be too careful in selecting missionaries for this field. It may be unpleasant to say it, but it cannot be denied that some boards have sent out some men and women to do *evangelistic* work, who have not the slightest idea of what it is to learn a foreign tongue, and who tho they stay here a century will not be able to use the language with any accuracy or grace. There are fortunately the exception and they are largely the mistakes of

some of the smaller societies whose missionary zeal is most commendable, but whose ignorance of the condition and needs of Japan leads to lamentable errors in judgment. The larger societies are far more careful in selecting missionaries, and the larger missions are earnestly doing what they can to put newcomers onto the right track by fixed courses of study with annual examinations.

The missionary's work is no less noble and necessary than it used to be. Specialists are needed in mission schools and colleges, and often these can do their work best in English. But the man or woman who plans to carry the blessed tidings to the people, to the masses, in their own tongue, owes it to those who listen, owes it to the cause he represents, owes it to the church that sends him out, owes it to his Lord and Master Jesus Christ, that he give his message not only with the deep conviction of its truth and necessity, but also with such a use of the language as shall not cancel his message but shall commend it to the hearts of those who hear his words.

Rev. J. H. De Forest, D.D.

#### PANTHEISM IN THE EAST.

I SHOULD like to call the attention of my fellow workers in Japan and the great East to a booklet in Japanese\* which has just appeared from the pen of Rev. J. H. De Forest, D.D., of Sendai. It deals with the influence which pantheistic ideas have had upon the intellectual and moral life, the customs, the structure of society of the Orient. It traces in a succinct, and yet comprehensive way, the sources of the many phases of character and of the phenomena

\* *Banyū Shinkyō no Eikyō*. Published by Tract Society, 51, Tsukiji, Tokyo. 4 sen.



of life which perplex not only the new comer but even those who have spent years of hard service on the ground. It is a truism that he who hopes for a life of usefulness in these lands of the East must bind his energies not only to the acquisition of the language, but also to an understanding of the people with whom he has to deal. The language is the least of the nuts he has to crack. He, certainly, who has the firmest mental grasp on the sources of national superstitions; who sees with historic sense the growth of the ruling national ideas; who not only realizes the national weaknesses and short-comings, but can put his finger the most unerringly upon the roots from which they spring;—he is in the best position to preach with power and to be himself a genuinely transforming force. Unless the writer is greatly mistaken, the preaching of a PERSONAL God and Savior to a people who have but a faint conception of what personality is, is one of the most important phases of Christian work; and the clarifying of hazy ideas about God and human responsibility, one of the most difficult problems the missionary has to solve. To all who are studying earnestly how, in the name of Christ to make an impression for good upon the impersonal peoples of the East, this clear, vigorous little book will prove an invaluable help. Dr. De Forest's already conspicuously successful work guarantees in advance the helpfulness of whatever he may write upon these important problems. A reading and re-reading of his book will but deepen the impression of the debt under which he has laid the missionary brotherhood.

The book, when it appeared as articles in the *Rikugo Zasshi* provoked wide and favorable comment, and cannot fail, in its new and more permanent form, to be not only an aid to the missionary in his study,

but a valuable auxiliary to him as a gift tract in his direct dealings with those whom he is seeking to bring into personal relations with him who is the Truth.

F. N. White,  
No. 31, Concession,  
Osaka.

*The Japan Evangelist* will translate and publish in its columns this useful little book. The reader will find many a helpful and suggestive truth in it. It is well worth being put into permanent form in English.

### MEIJI-GAKUIN.

Commencement Exercises of 1893.

THE annual sermon was delivered by Rev. G. W. Knox, D.D., on the evening of the 25th of June, in Sandham Hall. His text was, "Man shall not live by bread alone." He said that the nation can not depend alone upon material civilization. The true spiritual civilization is indispensable. And it is the duty of Christian young men, especially of those who have been brought up in Christian schools, to arouse the national mind to this fact.

On Wednesday afternoon, diplomas were given to the graduates by the President, Rev. K. Ibuka, with a short address, and those who received them were as follows:—

#### ACADEMIC DEPARTMENT.

Mosaku Baba	Sanzo Kawamura.
Saitaro Kojima.	Seishichiro Keno.
Tozaburo Miyamoto.	Yokichi Oyama.
Eitaro Sugimoto.	

#### THEOLOGICAL DEPARTMENT.

##### (REGULAR COURSE.)

Chojiuro Aoki.	Sumikiyo Arima.
Kakutaro Date.	Tsuyoshi Inada.
Koji Inaba.	Orio Inouye.
Kenosuke Iwabuchi.	Minotaro Kawasaki.
Itsumosuke Kikkawa.	Yasumori Kitago.
Kwanji Mori.	Keizo Muraki.
Tetsutaro Nakamura.	Senzo Sato.
Naokichi Taniguchi.	

##### (SPECIAL COURSE.)

Tahei Fujimura.	Masakazu Sawachi.
Rikisaburo Nakajima.	Kuzaimon Oguchi.
Kitsunan Sakai.	

After that, two addresses were given to the graduates by Rev. A. B. Leonard, D.D., and Prof. R. Nakajima, Ph. D., of the Imperial University.

All the graduates of the Theological Department are already engaged in evangelistic work. One of the graduates of the Academic Department will take the post graduate course, and two will enter the Theological Seminary.

Dr. Wm. Imbrie and Dr. Geo. W. Knox have left the professorships of the Theological Department of the Meiji-Gakuin on account of returning to America. They have not only been successful professors but, have done much for Christian literature in Japan.

Prof. T. M. McNair of the Academic Department resigned his professorship in June, and will give all his labor to evangelistic work. Pro. S. Ishimoto started for America on the 26th of August, to study theology in Princeton Theological Seminary.

Meiji-Gakuin has invited Rev. T. T. Alexander to the professorship of Systematic Theology and Biblical Theology of the Theological Department, and he will succeed to the chair of Dr. Knox from this month.

Prof. H. M. Landis, of the Academic Department, will teach the theological students New Testament Exegesis from this year, and also Greek, the same as last year.

Bungakushi H. Ōnishi has been engaged to give lectures on psychology to the students of the preparatory course of the Theological Department. Nagakushi U. Saito will lecture on the natural sciences to the students of the Academic Department.

The new term of the Academic Department was opened on the 13th of September. Most of the old students will come back during this

week and there are 13 new students accepted.

The new term of the Theological Department will be opened on the 25th of September. There are 17 students who are preparing for the ministry in this department, and there will be at least 10 new students when the Seminary will be opened.

Mosaku Baba.

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### MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

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Reprinted from *The Japan Daily Mail* by  
Special Arrangement.

THE religious periodicals of Japan for the month of August reflect fully and clearly the present temper of the Japanese people. Lecky maintains, it will be remembered, that religion and patriotism are the two great forces in human history. It is certainly true of Japan at the present time that both these forces are active, and that in their action they are closely related. The religious papers say nothing of politics; but what they say of religion is coloured through and through with that spirit of independence of foreign control which is so manifest in the political world. What is to be the religious future of Japan? In how far will Christianity be adopted? And, what changes will that religion undergo in taking root in this land? These are the questions asked and eagerly discussed in the Christian periodicals. That Christianity is in Japan to stay, that it is to be a factor in the future development of the Empire, is a conviction held by all Christian periodicals, if not also by those of other faiths. But equally clear, and almost equally universal, is the conviction that the Christianity which is to prevail in Japan has not yet appeared on these shores, nor, indeed, has it appeared in any other land. For that form of Christianity which will be acceptable to and influential in Japan, these periodicals argue, must be the product of Japanese minds, and must reflect and conform to the conditions of Japanese society.

A significant article illustrative of the prevalence of this spirit is that of Rev. Tamura Naomi; in the *Inochi* (Presbyterian). Mr. Tamura has just returned from a year's absence in America to his former position as pastor of the Sukiwabashi church in Tokyo. Having been asked, he says, to state what are the principles on which he proposes to conduct his church work in the future, he speaks freely of his views and purposes. He proposes to establish an industrial home, in which young men will receive advanced instruction, and a school of evangelists, in which Christian men and women are to be prepared for practical church work. In his future activities he is to be guided by the following principles. First, he will incorporate Japanese ideas into his church policy. His church is to be independent of foreigners. In the second place, he will adopt and advocate Western ideas of the home. The influence of Buddhism, he says, has caused the home to degenerate in Oriental lands, so that we must look to the West for our ideals. In the third place, he will take a moderate position in theology, somewhat inclining toward conservatism. Progress is good; let us have it by all means; but it is not well to progress too rapidly, to leap as it were to an advanced position. Thus even this gentleman, who has just returned from a year's contact with foreign influences, and who frankly advocates Western ideas in one important particular, insists on the independence of his own church, and looks forward to a growth in theology which is to take place on Japanese soil.

It is the *Kirisutokyo Shimbun*, however, in which the question of Church independence is most fully and most vigorously present. The editor, Rev. T. J. Yokoi, whose approaching departure from Japan means the loss of one of the ablest writers as well as one of the most eloquent speakers in Christian circles, has long been known as a pronounced advocate of the independence of the churches of this country. In an editorial whose title declares that church independence is certainly to be realised, the whole

situation is reviewed. A few years ago, says this paper, the various Presbyterian bodies of Japan united. This was prophetic of the one Japanese Christian Church that is to be. It is true that that movement stopped short of what it might have been. It is true, also, that there has been, recently, a revival of conservatism, a result of the triumph of the conservative party in America in the trial and condemnation of Professor Briggs. Encouraged by that success, the more conservative element in the Presbyterian church in Japan has been unusually aggressive of late. This and all other strifes delay that perfect understanding between Japanese Christians without which a concerted movement for independence is impossible. That church is the strongest Protestant body in Japan; let it cease its dissensions, and take the lead, as is its duty, in getting rid of foreign control. Consider now, the same article continues, the Methodist body. Two months ago a movement toward independence in the Canadian Methodist Church of Japan took definite form, Japanese and foreigners uniting in a reference of the whole matter to the Missionary Board in Canada. In the scheme for independence then mapped out are three principles, each of far-reaching importance. First, foreign missionaries are to become members of the Japanese churches, and are to be subject, like others, to the church rules. Secondly, money sent from Canada for missionary purposes, is to be sent directly to the managers of the churches. Thirdly, the system of church government is to be considerably modified; even the name Methodist, the writer hears, is to be dropped. In corroboration of these rather startling statements, the writer refers to a letter of Rev. Mr. Hiraiwa, a preacher in the Canadian Methodist Church, who has been especially active in the movement for independence. This letter, however, which appears in the same periodical, merely endorses the editorials in the *Kirisutokyo Shimbun*, and encourages the editor to speak out with increasing clearness and force.



In another editorial article the movement of Japanese churches toward independence is compared to the movement toward disestablishment in Great Britain. There, the church objects to the control of the government; here, to the control of the missionaries. The missionary spirit is inherent in Christianity. It is right that missionaries should carry the gospel, and it is right that we should receive their help. But the trouble is, says the writer, that the missionaries come not only in the name of Christ but in the name of the sect to which they belong. Their duty here is not simply to preach the Gospel but to propagate their sectarian views, and so not to enlarge but to limit the views of their converts. Manly spirited men can not endure this; Chinese or Koreans may do so, but Japanese cannot. Look at the sects in Japan,—Episcopal, Methodist, Baptist, Presbyterian and the rest! Individual Missionaries may be large-minded men, but they are bound by their sects. Hence, Japanese Christianity is only a *translation* of foreign sectarianism. This can no longer be endured. Our national spirit is that of self-reliance. We see the wide difference between the spirit of Christianity and the form in which it comes to us. We realise that no religion can get on without forms and symbols, but we believe that these should be adapted to the customs and ideas of the land. The governing power in the Japanese Churches must be in Japan. It is not necessary that the ruling officers should all be Japanese, but all must be those whom the Japanese Churches know and trust. It is true that to receive money from abroad tends to make the churches dependent. But such should not be the result. Let us do what we can to create different ideas in the minds of those missionaries who think that giving money entitles them to a controlling voice. They should come to our help in that generous, self-effacing spirit which Lafayette showed when he placed himself and his fortune at the service of General Washington.

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The extent to which this spirit of church independence has pervaded Christian society in Japan, is shown by the fact that it is actively discussed by the members of the two "Catholic" Churches, Greek and Roman. A writer in *Seikyo Shimpō* (Greek Church) says that the amount of independence that can be realized depends upon the nature of the organization of the various churches. Protestants have little difficulty in throwing off the authority of the established church, or in making such changes as seem good to them in their forms or creeds. In the Greek Church, on the other hand, the Church, as such, is of so great authority that its teachings and its forms are fixed. The same is true of the Roman Catholic Church; but, says the writer, the magazines of that sect state that their churches in Japan are recognized as independent, in precisely the same sense in which the Churches of Europe and America are independent. We are yet young as Christians, he continues, and should not move too rashly toward changes. But in one particular, at least, even we of the Greek Church may be, and all Christians ought to try to be, independent of foreigners, and that is in matters of finance. Let us first aim to become self-supporting. Reaching that goal, we may next try for a larger independence. The spirit which incites to self-government is at least a proper one. All men like to control their own affairs. In the matter of Church management independence is especially desirable, because many hesitate, through patriotic motives, to enter an organization in which foreign influence predominates. Especially is this true of our (the Greek) Church.

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Turning from questions of organization to questions of theology, the possible future of Japanese Christianity is still further discussed. Rev. Matsu-mura Kaiseki, connected with the Y. M. C. A. work, writes in the *Shuekō* (Unitarian) an able article in which he argues that the future Christianity of Japan will be no importation, however

good, but will be the product of Japanese minds, on Japanese soil, and conformed to the conditions of life in this country. When Christianity came to the Greek and Roman peoples, says Mr. Matsumura, it found them dissatisfied with their own religions and seeking for one that was better. The universal nature of Christianity, and its practical character, caused it to take deep root in those nations. In doing so, it assimilated what was good in Greek and Roman thought and customs. Christianity has certain unchanging principles; but it ever changes its form. Even Paul differed from James, and Jewish Christianity was not wholly like that which was accepted by the Gentiles. Now Christianity comes to Japan. But it comes as a series of sects, Presbyterians, Methodists, Episcopalians, Unitarians and the rest. Our true policy forbids our accepting these sects, for they are all the result of conditions which have existed in other lands than ours. It is true that the Unitarians are trying to adapt Christianity to present conditions, but this, so far, has been the work of foreigners, and so is not yet what we want. If, now, we try to forecast the future of Christianity, we must realise, first of all, that Christianity will be largely modified by Buddhist and Confucian ideas. Just as Christianity absorbed the Greek philosophy when it entered Greece, so must it absorb the best Japanese thought as it enters Japan. It is further evident that the coming Christianity must adapt itself to various classes of people and be as varied as human life. For men of the lower classes, there must be practical teaching, and such people must be moved by appeals to faith and the emotions. Toward the great mass of more highly developed people Christianity must express itself in socialistic ways; propagating great moral ideas, edifying the people, and raising up benefactors of society. Lastly, for the benefit of the most thoughtful there must be that ideal Christianity, which deals with the greatest questions of thought and life, and ever tends towards the highest mysticism. May

the day speedily come when such a national Christianity shall be realized.

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The same topic is vigorously treated by Rev. Harada Tasuku, in *Rikugo Zasshi*, in an article entitled "The future of Christianity in view of present theological discussions." In this century, he says, thought has changed as never before; and religious thought has changed with that on other subjects. See in America the trial of Dr. Briggs, and the affairs of the American Board of Foreign Missions; theological discussions among Scotch Presbyterians, and prosecutions for heresy in the Methodist church in England. These all indicate changes in the theological world; and such changes, wherever they occur, speedily affect Japanese ideas. Here in Japan we have all phases of thought; German, English and American criticism and philosophy. We can not avoid changes. But change does not mean destruction. Voltaire, Diderot, Bain and others have prophesied the death of Christianity, but it lives; and never in its history was it so vital as in the nineteenth century. It has ever changed. For a thousand years Christians believed that Christ died to discharge a debt owed to Satan. For centuries the church despised the home and the State and advocated asceticism. But these, and countless other ideas held for a time as of vital importance, have passed away, and the Church survives. The innovators have not been the enemies of religion. Huss and Luther, Robertson and Bunyan, Wesley and Chalmers, Schleiermacher, Coleridge, Maurice, Robertson and Beecher were all innovators, and were opposed as heretics. But they are the ones to whom we are indebted for the progress of the church. Even the so-called negative critics have done something toward the advance of Christian thought. The Tübingen critics gave clearness to early Christian history. Strauss, Renan and Keim brought out fresh truth concerning the life of Christ. Even in recent times Biblical criticism has made the Old Testament works more clear. Christianity changes; it absorbs ideas and customs; but as it changes, by

absorption, it gives new life to that which it appropriates. It is still Christianity in spite of its changes. See how Origen differed from Augustine, Tauler from Calvin, Wesley from Edwards. Yet all were Christians. We need to distinguish carefully between the permanent elements and the transient accretions of our faith. Foolish people sometimes think they can make up a religion by combining the best elements of many faiths. As well try to make a living body by bringing together component parts from different places. A religion is not the product of thought, but a growth, a thing of life. Finally, the future Christianity must be founded on Christ. That will make it concrete, practical. Righteousness, strong faith, salvation, these are only words until they are realized in a great personality. Some oppose Christ, as they suppose; but it is always some theory of Christ, not himself, that they attack—Greek and Roman Catholics, Calvinists and Americans, Orthodox and Liberals unite in praising and loving him whom even such as Rousseau regarded as the ideal man. With this great character as the centre, the Christianity of the future will be such as will satisfy the whole of man, his thought, his feeling, and his will; and all our present sects, Baptists, Episcopalians, Methodists, Unitarians, and all, will have furnished elements of that large and inclusive faith.

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In a briefer fashion we may notice an able editorial in the *Kirisutokyo Shinbun* on the "Evils of Sectarianism." When we entered the church, says the editor, we sought only salvation and believed in God. Later our ideas of the Church of Christ were disturbed by the intrusion of the idea of sects. Gladly we hail such a movement as the Young Men's Christian Association, the Christian Endeavour Society, and the King's Daughters, for they tend to unite Christians. Let us hope that we are not to repeat in Japan the history of sectarianism. The sect spirit is the spirit of Phariseeism; it exiles many from the church. The zeal of John Knox was not the result of sectarianism. Episcopacy never in-

spired Henry Martin, zeal for the Baptist sect did not send Carey Johnson to the torrid zone, the unrivalled eloquence of Wesley was not the outgrowth of Methodism. Let us strive for that deep faith which inspired all these men. The *Jiyu Kirisutokyo* (Universalist) has an editorial on "Evolution and Christian Doctrine" in which that scientific formula is assumed as true, it having been accepted by the best authorities on such matters. No doubt the Genesis account of Creation, says the editor, is incorrect, taken as science. None the less is that account true and noble in its teaching. When we cease looking for science, and read it as an expression of religious ideas, we see its value. Evolution only attempts to explain the process of creation. The fact of creation it leaves untouched. The Mystery of life it leaves unsolved. Such questions are left to be dealt with by religion. See how sublimely Genesis states it: "God created," man was made "in the image of God." Science has no word to contradict this, or to surpass it. The same magazine deals with the trial of Dr. Briggs, which it regards as having been judicially unfair. The presbyters had resolved on his condemnation before his trial. The whole proceeding is a dark blot in the history of Christianity.

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The *Shinri* (German) has two articles on the controversy started some months ago by Professor Inouye, and one on "Explanation of stumbling passages in the Gospels." In the *Kirisutokyo Shinbun* is a sermon on "Eternal Life" by President Kozaki of the Doshisha. The meaning of Eternal Life he deduces from the text (John XVII-3), and regards it as not unending existence but as a deep experience of morality and religion, a life of faith, hope, and love. To know God and Christ is not a mental attainment, but a personal relationship. The *Seikyo Shimpō* urges that the government should superintend *matsuris*, since they may now be promoted by any one, coolies or school boys, and the house owners on the streets where the celebrations are to



be held must contribute whether they approve or not. The same magazine reports a gain in the membership of the Greek church amounting to 1,135 in the past eleven months. They now have 20,915 members, and 190 "workers." The *Nichiyo Soshi* (Episcopal) treats of the trial of Dr. Briggs. The writer criticises his views, but regards him nevertheless as a great theologian, and says that if he had belonged to either the American or the English Episcopal Church he would not have been expelled. The same magazine reviews Allin's "Universalism Asserted," which the Universalist mission has just translated and published. "It objects to Universalism *in toto* because (1) It denies the dual nature of Christ, (2) it is a reaction against Calvinism, which is no longer needed, (3) it is contrary to scriptures, and (4) it induces men to put off repentance to the future life. The *Rikugo Zasshi* reviews the same book, and recites the past history of the doctrines therein set forth. The reviewer regrets that so much effort has been thrown into a subject not vital to Christianity.

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Among the Buddhist periodicals the subjects treated are of greater variety. The controversy between Professor Inouye and Mr. Takahashi Goro is recalled; farewells to Mr. Doki, who goes to Chicago, appear in two magazines. The *Do Gaku* reads a sharp lecture to the contending parties in the Shingon sect, urging them to settle their disputes; and the *Dento* asks why Buddhist ceremonies cannot be resumed in the Imperial Household? The *Bukkyo* discourses "Salvation by self-effort, and salvation by the help of others," offers some "Considerations concerning the *wnego*," and treats of "The nature of Good and Evil." The *Dento* pleads also for greater devotion on the part of Buddhists. For many years now, says the writer of this earnest plea, social conditions have been changing. These changes affect priests, directly by giving them new ideas, and indirectly by affecting their surroundings. Hence, to a great extent, priests have lost their former spirit of truth-seeking, and have

become secular. They are lamentably ignorant, he says, and their conduct is not to be commended. They are not wholly to blame; the fault is partly in their surroundings. None the less, it is their duty to keep themselves free from such influences, and to lead lives of pure religion, unaffected by the fashion of world. The *Do Gaku*, in an article entitled "The Essence of Religion" urges the importance of knowing and embracing religion its highest form. That Buddhism is that highest form is evident, the writer says, from the fact that in it every man has revealed to him his possible Buddhahood, that principle by which even the humblest may reach the highest place in the scale of being.

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A writer in the same Magazine, who assumes the poetical name "Suigetsusei" (moon reflected in water), gives a "Practical Explanation of The Ten Words" of Buddhism, the words in question being the designations of the ten phases of existence, or of the places inhabited by the ten grades of being from the lowest to the highest. These he states and defines as follows: *Jikoku*, the lowest hell, is the abode of the worst sinners, who there suffer, some from extreme heat and others from extreme cold. *Gaki* is the place into which those are borne whose sins are less extreme; they also suffer, but from the pangs of hunger and thirst. *Chikusho* is the next higher hell. Into it men who in their human lives have committed the lesser crimes are reborn, taking the form of four-footed beasts, amphibians and the like, which spend their time in fighting. In *Shura* we reach the border line between the hells and the more favoured abodes. Here those in whom pride and envy have been ruling passions are reborn as demons, *Ningen* (literally mankind) is the abode of those whose previous actions have been, on the whole, commendable. *Tenjo* is the angelic world into which those enter whose lives have been filled with good deeds. In *Enkaku* those live who have reached partial enlightenment. *Bosatsu* is reserved for those who are so enlightened as to be

only one step from the attainment of perfect Budhaship, and *Budha* represents those who have reached the highest point of wisdom and felicity. These ten distinctions the writer (who seems to be an orthodox member of the Shingon sect) regards as representing actual places and states, though some, he admits, regard them as only convenient terms to designate the several possible conditions of conscious existence. In view of these explanations the following statement of the *Kurisutokyo Shimben* is interesting. This magazine says that a number of priests at Osaka have formed an association for the presentation of a drama in which these ten stages of existence will be illustrated, apparently a kind of Buddhist "morality" or "miracle play." The representation was to be given in Osaka beginning the first of August. After the play the members were to divert themselves with secular dancing. We have no words to add to this statement, says the *Kurisutokyo Shimben*. It shows to what Buddhism has come, as it approaches its end.

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#### REV. M. OSHIKAWA'S INDUSTRIAL HOME AT SENDAI.

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WHEN the Tōhoku Gakuin, in addition to its Theological Department, opened its doors for common education on Christian principles two years ago, there came a great many young men among whom some were very promising yet without means. We had to choose for the latter one of the three following courses: 1st, to drive them away and shut the doors of the Tōhoku Gakuin forever against poor students: 2ndly, to support them out of the school fund: 3rdly, to open some way for them so that they might remain and pursue their studies.

To drive them away was against the principles of the Tōhoku Gakuin; to support all of them was an impossibility. The third course was what we wanted and was what required a great deal of our thought and labor.

After a long and prayerful consideration, we decided to establish for them an Industrial Home.

But how could we undertake such a thing without money?

The only thing for us to do at the outset was to ask the help of the friends of our school.

We had to work hard and finally obtained just enough support to start it on a very small scale. It was indeed a great experiment for us; for the future course of the Tōhoku Gakuin in regard to poor students of Japan depended upon the success or the failure of this infant Industrial Home. We have daily prayed for its success.

How hard we worked!

It required careful watching. It required skillful management.

Those young men had to be fed, clothed and sheltered with less than half of the materials they needed.

To meet this deficiency we had to set them to work to earn it.

We made arrangements with some business men of Sendai and had those young men work for them.

Little by little we enlarged our business as well as our Home.

At first we started with only a few students, but to-day we have more than fifty in the Home.

Some work in a newspaper office; some distribute papers; some sell milk; some deal in stationery; some sell miso, shoyu, vinegar and salt; and others are engaged in several other forms of business.

All of them work from two to three hours daily and some go out long before the day dawns. They work hard and obey well the directions of their authority.

We won the favor of our citizens and achieved great success in our business. But the question yet to be solved was whether those students who work can keep up in their studies with other students without any injury to their health. This we



A JAPANESE MAID AT THE WELL.





watched with close attention, and from the past experience we think we have proved that the Home won grand success for the intellect as well as for the health of her students. For they are scattered in all the classes of the college and of the seminary and most of them stand high in their respective classes.

Through this Home we intend to send out to the world not only intellectual but also useful, living Christians.

The common way to evangelize a field is to send out direct workers to it. This is very important and necessary, but there is another way by which we often gain great success and that especially in such a country as ours, where Western civilization has been recently introduced and the course of society has made a complete revolution, where the intellectual became indifferent to religions, where the people are superstitious and their priests are not living up to their own teachings. That way is to have among the people live Christians, who are not doing mission work as the pursuit of their life, but who are following the secular paths of life. They will show to their neighbors that Christian education makes man more useful in practical life, that Christianity goes hand in hand with education and makes man perfect.

We shall try to enlarge on this subject and to discuss the question of Christian schools in the next number of *The Japan Evangelist*.

Rev. M. Oshikawa.

[The Editor wishes to add that the spirit of resolution, self-reliance and self-help, manifested in this Industrial Home, will always be its best hope and its best promise. With only the small monthly grant of sixty-five yen from the school funds, the President and his fifty "Industrial Boys" are doing a noble work along right lines of true independence. The Lord is blessing them.]

## SIMPLE SCENES OF JAPANESE LIFE.

### I.

#### *A Japanese Maid at the Well.*

LIVING, as we do, in a world where so much is thought of the larger forces which influence the great movements of the present day, we almost naturally think little or nothing of the common actions of every-day life. There are those who know not only how to live, but to work and die, unnoticed and unknown. They lead useful lives and find no place in public records. Theirs is always a faithful even if imperfect service. But no funeral orator grows eloquent over "their perpetual influence on our own times, on the race, and on all time." The humble work and workers are not remembered by the historians. Only the poet occasionally writes their names among benefactors and helpers, and then his courtesy is beautifully conspicuous, apologizing for his "common" themes. I think few of us are sufficiently aware of the far-reaching force of this habit. In the formation of our views of life this evil goes far towards making us unwise and feeble in the summing up of our impressions of men, their work, their motives and character. If we resist this tendency, we shall, sooner or later, see all classes and conditions of men in their proper relations. This sounds like a self-evident truism, but, nevertheless, it is a truth we have few of us learned so as to act upon.

Here, in Japan, where new excitements, new experiences, and the mere desire for change and rapid motion, intoxicate the mind, and unfit it for more solid and enduring occupations, let us beware that we have no contempt for the greater multitude of men and women in whom the thirst for excitement is not awakened and in whom we find

a more tranquil, if not thoughtful, life. Are these humbler folk "slow" in this tide that sweeps all more or less away with it? When life is lived more slowly, it develops more healthily, I am prone to think, and its feelings strike deeper in that which makes for beauty, sweetness and light. Domestic toil and the tasks of those who work hard in the drudgery for daily food in the countless services of modern society, do not necessarily check the flow of pure and personal aspirations or retard the growth of wide and genuine sympathies. Let us not lack in our appreciation of the sterling worth and goodness of so many precious lives passed within the narrow confines of their places of abode. With perfect sincerity, purity of motive and steadfastness of faith, millions of these people act well their "lesser part" in the world's drama.

The girl at the well is a familiar sight in Japan. Early in the morning, before the household is stirring, she is up and at her tasks. With the sun to greet her with his first golden rays, she is at the well drawing water. Hers is a strong arm. She carries a good honest bucket whose bottom is made to hold water; so she need not stand drawing and drawing, and, like the Danaïdes with perforated vessels, getting no water. The bucket comes up full to the brim. The water is clear and sparkling, reflecting the bright eyes, rosy cheeks and glossy black hair of the girl who works so cheerfully. On her way back to the house, she will stop, it may be, to arrange a few flowers in a pot near the entrance; for she is in sympathy with many a choice plant. She is essentially a woman, neither angel nor fury. The children learn to love her and seek her early in the kitchen at her morning work. The master and mistress trust her. The place of her service becomes her home. She is not a

mere slave. She may occasionally visit her friends and relatives. She has her joys and sorrows, her hopes and disappointments, her loves and hates in her little world. Drawing water for the kitchen, the teapot, the wash and the bathhouse, is one of the tasks at which we most frequently see her; and it is the one that brings up pleasant recollections.

I was once caught in a heavy rain near midnight, while on a long bicycle tour. The roads grew heavy and the night pitch-dark. To add to my vexations, the bicycle lamp went out and I had no oil to replenish it. I fell and sprained my ankle. Being among the mountains, I knew not where or how to rest my weary body. Almost exhausted, I struggled along until I came to a certain place where I heard the purling of a stream. Peering into the darkness, I soon espied one of those rickety old sheds, so common along mountain roads, which are used as feeding places for the pack horses and oxen in mountain traffic. I contrived to make a rough bed of some straw and pine branches. Sleep soon helped me to forget my ankle and my vexations. I slept till morning.

The first thing I heard on waking was the familiar sound of some one drawing water from a well. I knew that I must be near some house. I walked out into the middle of the road, and right before me on the top of the hill, was a well-built dwelling-place. There at the well was a young girl drawing water. I went up to her as best I could with my sprained ankle, and told her in broken Japanese the story of the night's mishaps. At first she seemed shy and somewhat distrustful. She had, as I afterwards learned, been insulted a few days before by some lewd foreigner who offered to buy her for his own pleasure. This put her on the defensive, when she saw me come up the hill. The blush of



innate chastity suffused her cheek. She stood there in the morning light a fit representation of Dawn. I called to mind some Homeric scenes, and blessed my boyhood's diligence and enthusiasm in the classics. The girl, however, in the agitation of the moment and which I could not then understand, did not forget to be polite and attentive. I soon won her sympathy. She ran in and called her master. He came out and at a glance understood my situation. It is not an exaggeration to say that for the next two days I was treated like a welcome guest in that mountain home. The best room and the best bed were put at my disposal. The children soon overcame their timidity in the presence of the foreigner and took great pains to please him with flowers gathered from the garden and the mountains. Father and mother both entertained me with quaint and interesting pictures—drawings handed down as heirlooms from generation to generation. In return I told them of my former life and home beyond the seas.

Meanwhile I was watching the girl whom I met at the well after that dark and miserable night. I asked many questions about her; and when I told the people of the house my reasons and motives for doing so, they showed much interest and delight. The end of the matter was, that she should go with me by jinrikisha to Tokyo and enter one of the larger Girls' Schools.

"The girl at the well drawing water" is now an honored member of Christian society. She is doing her present work as faithfully as she performed her daily tasks up among the mountains. Once a year she sends me, as a token of her gratitude, a bunch of morning-glories.

The morning-glory reminds one of the classic story of Kaga-no-Chiyo. She was a woman who possessed the

gift of poetry and tender imagination. There are some lines in Japanese literature that keep her name on present tongues, in apt quotation in the family circle. One day as she went to the well to draw water to take to her husband's grave to water some flowers and plants there, she found the morning-glory grown up over well and bucket. Her tenderness for nature and her poetic sympathy with flowers did not allow her to mar the beauty; so she went to a neighbor's well and borrowed water. Hence the poem,—"Asagawo ni tsurube torarete morai mizu." Max Marron.

### THE GIRLS' SUMMER SCHOOL.

Reported by TETSU SATO.

THE Summer School for girls, which had long been looked forward to by many of the school girls and by those interested in girls' education, was opened on Thursday evening, Aug. 31st, at Ferris Seminary, Yokohama.

The opening exercises were of a highly encouraging nature both in point of the numbers attending and the character of the exercises participated in.

Mr. Takeji Tamura, of Tokyo, presided.

Professor Iwamoto, Prin. of the Meiji Jogakko, gave an account of the origin of the first Girls' Summer School for Christian education and devotional purposes. An address of welcome by the Rev. Kōta Hoshino, head master of Ferris Seminary, was followed by Miss Deyo's very earnest and hopeful address on the co-ordinate development of the intellectual and the spiritual life, and the superior importance of the latter, and also of the benefits of united efforts in this direction.

The hymn "Stand up for Jesus," sung with animation, brought the exercises to a close at 9.30 P.M.

The programme of the season and the principle points of lectures delivered are as follows:—

From six to seven, every morning a prayer meeting was held. The leader of the meeting was selected from the different schools represented. It was in these meetings, opened bright and early in the morning, that our souls were strengthened, a new zeal was awakened for the blessed cause of our Savior, and the bond of Christian love was linked more closely.

#### SEPTEMBER 1ST.

9.30 A.M.—Address by Mr. Nakagawa on "Girls' Education." (I will not write his address here, for it has been printed) 3 P.M. No exercises.

7.30 P.M. Consecration Meeting.—Address by Miss Spencer of the Kaigan Jogakko, Tokyo, in which she earnestly urged the necessity of consecration and closed by reading that ever-inspiring poem of Francis Havergal, "Take my life and let it be." She was followed by Mr. Hoshino's address on "Prayer," "Worship the Father in Spirit and in truth." The essentials for effectual prayer were, he said, 1st, The personal character of the suppliant; "The supplication of a righteous man availeth much;" 2nd, Faith; 3rd, Utterance; 4th, Work.

#### SEPTEMBER 2ND.

9.30 A.M.—Spiritual life and activity.—Address by Miss Converse, very inspiring and very helpful, especially to the educators; followed by Mr. Ibuka's address on the same subject. The substance of both was:—1st, What is meant by spiritual life and growth? 2nd, How to attain this growth: The four essentials for growth are, as for the body, food, that is Christ himself and his words; exercise of all the virtues, faith, love, patience, humility, etc.; light and

air which typify the influence of the Holy Spirit.

3 P.M.—Education of the deaf and blind.—A very entertaining and touching address by Prof. S. Konishi, of the Tokyo Blind and Deaf School, on the causes of the loss of sight and hearing, and the necessity for the education of the blind and deaf. He illustrated the methods of teaching by various experiments on, one blind, and two deaf pupils, whom he brought with him. This called forth, great admiration and surprise from all the attendants, for the teachers' patience and the wonderful power of acquirement shown by these pupils.

7.30 P.M.—A very interesting as well as a very profitable address by Rev. Mr. Booth, Prin. of Ferris Seminary, on "Home life;" followed by Mr. Tamura's address on "Woman's Work," its relation to girls' education

#### SEPTEMBER 3RD.

The morning was left free to attend any church that was preferred by the girls. In the afternoon, at 4 o'clock, there was a sermon by Rev. M. Uemura. His text chosen was, John 15.1—8, on Christ as the true vine and believers as the branches. He very earnestly urged that every success in life depends on our close union with Christ. The Communion was administered by the Rev. Akira Inagaki, former pastor of the Kaigan Church, Yokohama, who was assisted by several of the city clergy.

#### SEPTEMBER 4TH.

9.30 A.M.—Bible study and Sunday Schools.—The address on the Sunday School was given by Miss Deyo, of Ferris Seminary, while at the same time its translation in Japanese was written on the black-board at her side by Miss Hama Hirano, of the same school. The address was full of excellent points, both instructive and interesting. The illustration of

the methods advocated by her was given by Miss Hirano with the eight children taken from one of the Sunday Schools in Yokohama. This address was followed by Rev. Harada's address on "Bible Study." The value of the Bible, the methods of studying it, and a few hints were successively given. The hints were:—1st, Read without ceasing. 2nd, Study with great carefulness. 3rd, Read it as a whole, and not piece by piece. 4th, Ask the guidance of the Holy Spirit.

3 P.M.—Address on the benefits of fencing for girls was given by Mr. S. Hoshino, teacher of the art in the Meiji Jogakko, Tokyo. He advocated this art not as a means of physical culture, but as the means of cultivating moral power. He was followed by Dr. Whitney, of the U. S. Legation, Tokio, on the progress of the Bible Reading Union, in Japan, which next month will celebrate its tenth anniversary with twelve thousand members.

7.30 P.M.—Drawing and its Spirit, and methods, by Prof. S. Koyama. He related the direct and indirect benefits derived from the study of drawing. An instructive and stimulating lecture on literature by Rev. M. Uemura followed. He spoke of the need of a lofty ideal for success in literature and the good it will do for the world. He urged his hearers to a half hour daily with the best authors.

#### SEPTEMBER 5TH.

Excursion and recreation. An excursion was made to Honmoku, a beautiful sea-beach in this neighborhood. In a pretty house commanding a fine view, the girls from different schools intermingled in different games, and the reserve which had existed before this was entirely broken and social intercourse which will grow warmer as time goes on was begun.

#### SEPTEMBER 3RD.

9.30 A.M.—Christian Zeal, and Activity. The address was by Mrs. True, taking a tree by the river side for the illustration of her subject. The points were, 1st, Christians must be planted by the side of unfailing water; growth, fruitage and beauty, all depend upon the water. 2nd, How can we stir up others to good works:—1st, To cultivate an interest in other's work:—2nd, Study the excellent lives of others, especially biography. 3rd, Realization of the need of others. 4th, Development and use of various organizations. She was followed by Rev. Mr. Ogata, of Tokyo, on the same subject, who, discriminating between zeal and noise, very earnestly insisted upon the necessity of zeal regulated by faith in God for success in every kind of work.

3 P.M.—Japanese Women in foreign ports. This was delivered by a bright and interesting speaker, Mr. Ando, a former Consul to Shanghai, Hongkong, Hawaii, and, therefore, the man best fitted to speak on this subject. He, with great earnestness, narrated the shame he felt because of the degraded condition of our country women in these different ports, and, as a means of reformation, he said two things were necessary;—first, Teach them how to earn an honest livelihood; and, secondly, Teach them to consider the shame and immorality of such courses of life. He loudly called for the help of young women in the schools for this reformation.

7.30, P.M.—This evening was devoted to literary exercises by pupils, together with an interesting address by Rev. Y. Togawa on "Woman and Literature," in which he enumerated many admirable qualities of the Japanese women in olden times, a pleasant contrast to the afternoon lecture.



The programme of the evening was as follows :—

1st, Piano duet by two young ladies of Ferris Seminary; Essay by Miss Ryo Hoshi, Ferris Seminary; English recitation by Miss Yō Kata-yama; Lecture on Woman and Literature by Rev. Toyama; Piano and Organ duet by young ladies of the Woman's Union Mission School, Yokohama; Koto trio by girls from different schools. Essay by a graduate of the Joshigakuin, Tokio; Piano solo by Miss Major of the Woman's Union School, Yokohama. This most enjoyable entertainment was followed by refreshments and games.

#### SEPTEMBER 7TH.

9.30 A.M.—Christian love.—Miss Gundry read in English a short and earnest paper on love as the key-note of the gospel. She called it Christ's new commandment and gave illustrations of its working in the early martyrs and in Christian philanthropists, as Howard and Wilberforce. She exhorted her hearers to fidelity in little things and pointed out the numerous spheres for its exercise in the home and in society. She was followed by Mr. Honda's most instructive and inspiring address on the same subject. He gave the distinction and the differences between natural love and Christian love. "All mankind love a lover," expresses a natural love; but Christian love must be broader and nobler: it includes not only a kind feeling toward all, but loving acts must accompany it. Loving feeling with loving acts constitute a true christian love.

3 P.M.—The address to have been delivered by Miss Tsuda, of the Peeresses' School in Tokyo, on woman's colleges in Europe and America, owing to her indisposition, was given by Mrs. Hide Ogashima, of the same school. Mrs. Yajima,

also a substitute for Mrs. Sakurai, gave some plain and profitable hints as to women's need of a practical education for fulfilling their duties as wives and mothers.

#### CLOSING EXERCISES.

These took place from 7.30 P.M., and the evening was spent in reading reports by the Committees. The schools represented were sixteen, and the attendants were 247. The treasurer's report was more than satisfactory. Following the reports, plans for the next Summer School were discussed and a Committee of three Japanese ladies to form a central Committee, was balloted for;—Mrs. Inagaki, Mrs. Yajima and Mrs. Iwamoto were chosen. After this a vote of thanks was expressed by Mr. Ogata in English to Rev. Mr. Booth on behalf of the Summer School with a beautiful present.

This brought a most successful Summer School to a close.

On the following day, the eighth, a Teacher's Convention was held in the same place.

The topics discussed were as follows :—

1st.—Girl's physical culture, introduced by Miss Deyo, Ferris Seminary.

2nd.—The higher education of girls and the methods of carrying it out, introduced by Mr. Iwamoto.

3rd.—The methods of evangelization in school, introduced by Rev. Mr. Booth.

4th.—The cause of the decline of of girls' education, and the way to restore it, introduced by Mr. Takeji Tamura.

5th.—How to bring about a closer union among the Mission Schools.

## EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

(By Dr. L. BUSSE.)

Translated by the Rev. HENRY K. MILLER, A.M.

PREFATORY NOTE.—As will be seen in one of the author's foot-notes, "the present time" mentioned in the title of this essay, which was read before the German East-Asiatic Society of Natural Science and Anthropology in Tokyo, practically ends with the year 1891. In a country of such frequent and sudden changes as Japan, we should naturally suppose that the native ethical literature had undergone some modifications since the following paper was written. The translator did not feel himself competent to supplement Dr. Busse's statements with either original foot-notes or appendices so as to bring the account up to date. He has been content with the humbler task of merely rendering the essay into English, and would hereby respectfully beg leave to disclaim responsibility for aught else than the translation, which, it is hoped, will be found to be in the main faithful, if not to the letter, at least to the meaning, of the original German.—H. K. M.

### INTRODUCTION.

THE great revolution which in Japan has been going on in every department of culture naturally could not but at the same time affect the ethical conceptions of the Japanese. Even in them can be seen the processes of political, social and intellectual transformation now at work. The old ethical ideas of the Japanese were most closely bound up with their old social and political status. Buddhism was patronized and its interests advanced by the shoguns of the Tokugawa dynasty, while the moral teaching of Confucius entered into the closest connection with the state of things which was brought about in the time of feudalism, which state of things it had helped to establish.

Upon the overthrow of the shogunate, Buddhism soon lost its official standing. This downfall was largely due to the intellectual movement centering in such persons as Kada, Mabuchi, Motoori and Hirata, the beginnings of which

reach back into the seventeenth century. The movement was originally of a purely literary character and was carried on in the interest solely of literary and historical ends, viz., the study of Japanese antiquities. But out of this revival of the knowledge of Japanese ancient history, there was developed a really fanatical preference for the same, and there arose an animus the enthusiasm of which for the former state of things was exactly in proportion to the degree in which it was averse to the entirely different condition of things prevailing for the time being. Politically this tendency valiantly championed the cause of the old, legitimate Imperial house, around which the whole history of ancient times revolved, and it regarded the shoguns as unauthorized usurpers. It furnished the dissatisfied southern clans in their struggle against the Tokugawa dynasty with the watchword: Restoration of the Mikado's Government.

So far as literature and religion were concerned, the movement was directed against Chinese culture, including Buddhism, over against which it set up the national poetry and religion as contained in the Shintoistic mythology. Hirata (1776-1843) was especially active in undertaking to rid Shintoism of its Chinese admixtures, and to restore it to its old classical foundations.\*

Thus this movement helped to forge the weapons under which the shogunate finally succumbed in 1868.

This hatred of the shogunate at the same time vented itself upon Buddhism, which had enjoyed its favor. Shintoism, having, along

\* On this movement compare, besides SATOW: "The Revival of Pure Shintō," in the *Transactions of the Asiatic Society of Japan*, vol. III., Appendix; CHAMBERLAIN: "Things Japanese," London and Tokyo, 1890, p. 158; RATHGEN: "Japan's Volkswirtschaft und Staatshaushalt" in *Schmoller's staats- und socialwissenschaftliche Forschungen*, X. 4, Leipzig, 1891, p. 57.

with the Mikado, acquired a new lease of power, made use of this hostility for the purpose of depriving Buddhism of its hitherto powerful position of influence, taking away its temples and revenues, and doing it injury in every way possible. There arose a rigid separation between official Shintoism and Buddhism, which found outward expression in the formation of a special Ministry of Shinto Cultus.

Confucianism was less affected by the political revolution, although the Shintoistic reformation was directed against it also. The triumphant *samurai* who had overthrown the shogunate kept the spirit of the Confucian ethics alive and modelled their conceptions of virtue, duty and honor after its teachings. In them, therefore, Confucianism found firm support.

We have, then, first of all, a struggle in this period, which extends until about 1873, between Buddhism and Shintoism, which turns out to the disadvantage of the former, and in which Confucianism takes sides with the latter. Buddhism loses, Shintoism gains and Confucianism holds its own.

After 1873 the situation changed. New factors appeared upon the scene of action. The European world of thought and western science took part in the movement. There followed a period, extending until about 1888-9, in which the influences of European civilization made themselves felt with ever increasing power. The last remains of feudalism were being cast aside and the national constitution was being reconstructed after European models. In this period disappeared the last official obstacles which still stood in the way of the propagation of Christianity, and Christianity on the one hand, and European science and philosophy on the other spread to a constantly increasing degree.

Before the onset of this mighty tide Confucianism shrank back. It more than anything else suffered from the introduction of western civilization. Hirata had already expressed a very unfavorable opinion of Chinese philosophasterly,\* and in opposition to it advocated Dutch science as being far better. Comparison with European science, that is, with the exact sciences, of course could not but result greatly to the disadvantage of Chinese wisdom. But along with Chinese wisdom, Confucianism also fell into disrepute, and was pushed aside as old fashioned. When the official privileges of the *samurai* class were taken away (1871-6) and the *samurai* were overthrown in the Satsuma war, it thereby lost the historical foundation upon which it had rested, and with it, as for a time it might seem, its title to existence.

Shintoism also found the influence of European culture very much to its disadvantage. While railroads and telegraphs were being introduced, and in the midst of the tumult and confusion incident to the political agitation for the inauguration of a constitutional form of government which soon after the reconstruction of the national constitution seized upon the educated classes, men had little time and consideration to spare for Shintoism. No one gave himself any special concern about it. The attempt which from political considerations was made to put it upon its feet by means of a reform met with no success.† Shintoism was carefully embalmed and placed in a corner.

On the other hand, Buddhism in this period slowly regained ground. Senshō Murakami, in his "History of the Development of Buddhism in the Sacred Era of *Meiji*," explains this

\* Sarow, a. a. O., pp. 54, 58, 59.

† *Jinja Saishiki*, second edition, 1875.



fact thus. The more men became acquainted with the condition of things in America and Europe, the more did they constantly recognize the significance of religion as an important social factor. To the recognition of this fact were due the individual efforts which were put forth at this time, especially by Fukuzawa, to make Christianity the state religion, in order that Japan might thereby approximate more closely to European states. The government, however, did not fall in with this, but attempted rather, by reforming the *Jinja Saishiki* ("Temple Ceremonies"—the title of the work which the Shinto scholars Toshimasa, Yasunaka and Hashimoto were commissioned by the Mikado to elaborate with a view to a reform having for its object the restoration of Shintoism. Compare SPINNER: "Modern Shintoism" in the *Journal of Missionary News and Religious Work*, vol. I., p. 1.) to establish Shintoism as the national religion. The undertaking miscarried. Against Christianity as a foreign religion there was opposed also national sentiment, and, moreover, the self-consciousness of the "learned," who imagined themselves to be far above it. Under these circumstances Buddhism commended itself as a national religion because of its having been naturalized centuries ago, as well as on account of its great flexibility, which seemed to qualify it, as scarcely any other religion, readily to meet the requirements of modern European science. Besides this, it came to pass that the more firmly the new government established itself, and the memory of the shogunate was forced into the background by more recent occurrences, the more did the hostility which Buddhism encountered immediately after the Restoration disappear. All along, the revival which Buddhism experienced in this

period did not really mean an increase in the power of the Buddhist clergy. The Buddhist priests as such have at bottom had precious little to do with the whole movement in favor of Buddhism, which was promoted much more by laymen, who saw in Buddhism a suitable religion best answering all requirements.

The *Jingishō* was now (1876) done away with, and in its place was established a general Ministry of Religious Affairs (Kyobushō).\*

Still, besides Buddhism, and outstripping it by far, western science and Christianity also made continuous progress, so that in this period the influence of European culture was the predominant one, Buddhism meanwhile falling behind, and Confucianism and Shintoism at times retreating altogether into the background.

About the year 1888-9 the situation changed again, this time decidedly in favor of the old national systems which had been crowded to the rear. Close upon the heels of the intoxication and enthusiasm with which people adopted and admired everything that was European, there followed a pronounced sobering up and cooling of ardor. Western culture after all had not brought with it the advantages expected of it, viz., longed-for equality with the states of the west. Self-determined, undeceived, disaffected and apprehensive all in one, the Japanese, constantly spurred on by the agitation for treaty revision, developed a disposition the chief characteristic feature of which

\* In the *Kogushigan* ("Eye"—i. e. Short Sketch—"of National History") Shigeno, Kume and Hoshino give expression to a different view. They maintain that in this period Buddhism declined. This difference of opinion finds a possible explanation in this way: first, in comparison with the progress of European civilization, that of Buddhism seemed insignificant; and, secondly, the renewed interest which men took in Buddhism as a *system* was of little benefit to the Buddhist clergy.

is a vigorous growth of national self-consciousness as over against everything foreign. Indiscriminate appreciation of everything foreign gave way to a critical, hesitating way of looking at things, and, in many respects, changed into its opposite, into positive hatred of western civilization. This hostility was aimed especially at Christianity, for reasons which we shall touch upon later. It must be left to future historical investigation to unravel thoroughly the tangled tissue of all the reasons which called forth this facing about of national sentiment. Meanwhile reference should here be made to a circumstance which explains why so many Japanese, even those of European education, whose thinking is of a progressive and dispassionate type, gave their support to the movement. The progressive tendency of the previous period, which, in the growth of political radicalism, showed itself to be also political in its character, had called forth many exceedingly grave phenomena, such as unruliness, recklessness, rowdiness, lack of respect, and contempt for authority. It was believed that these dangerous symptoms could best be counteracted by reviving the old, established ethical ideas which had their basis in authority and duty.

This reactionary, nationalistic movement now redounds to the advantage of each of the three systems naturalized of yore. The influence of Buddhism has been on the constant increase since 1888-9. Of the most important Buddhistic newspapers of the present time, the greater number have been started during the years 1888-92. Besides, societies are being organized whose object is the propagation of Buddhistic doctrine such as the *Daidōdan* ("Society of Kindred Spirits") with the periodical *Daidō Shimpō* (1889, now *Gokoku*), and the *Dendōkwa*

("Society for the Spread of the [Buddhistic] Doctrine") under the presidency of Renjō Akamatsu, with its organ, the *Dendōkwa Zasshi* ("Journal of the Society for the Spread of the Doctrine," founded in Kyoto in 1888). So, also, the journal *Daidō Sōshi* ("Miscellaneous Intelligence Concerning the Great Way"), the organ of the *Daidōsha* ("Society of the Great Way"), which endeavors to bring about a union of Buddhism, Confucianism and Shintoism, was founded in the year 1889. Likewise, the efforts of the Reformed Buddhists to reconstruct Buddhism into a system answering all religious and scientific demands have taken tangible shape since 1888.

Confucianism also again comes more into the foreground. It was precisely its moral teaching concerning respect for authority which men set about to bring into the field against the increasing incorrigibility and recklessness of the younger generation. Moreover, about 1888-9 and afterwards the Confucian literature shows a considerable revival, which is to be recognized in the founding of new periodicals.

But this retrogressive tendency is especially advantageous to Shintoistic, that is, to the original Japanese national ethics, which is most intimately bound up with the national and monarchical traditions. Culminating in the divine authority of the Mikado, national tradition, which in Shintoism finds its official interpretation, is now set up as a bulwark of defence against Christianity and the European spirit, just as it was at one time opposed to Buddhism and Chinese influence. Although it lacks a complete system of ethics, still Shintoism, by reason of the importance which its connection with the Imperial house gives it, has attained such power that it occasionally turns upon even Buddhism and Confucianism.

control themselves ; for these children had come to deliver their precious and important messages.

The grandfather with deep and becoming gravity asked them about their business. They answered, "We have come from our fathers to ask you, grandfather, to take either one of our sides. And now we most earnestly wish to hear your answer."

"Well, children, suppose I do not take either side, what will you do?"

Matsutarō, the younger sister's son, said, "If you do not take my side, then I am ready to die. See, I am ready to die." And when he had taken off his outer garment, the under garment was all in white ; and truly he was dressed for his death. His mother was proud to see her child so brave and so determined. She looked at her sister, and said, "Look at my dear son's bravery."

"Yes ; my son is brave too. See whether he is so or not,"—the elder sister said. When she took off his upper garment, he also was dressed to meet his death.

Seeing them so determined, the grandfather said, "I have understood you, and I also will ask you to hear my request. Now, you mothers will not be allowed to stay in here. Get out of this room immediately."

They could not help but obey the command. With bated breath and in heart-breaking anxiety, they left the room. Then the grandfather said, "Listen, children ; here are two swords, and I will give you each one. If you are brave samurai children, get up and cross your swords before me and I will take the side of the one that gains the victory."

Both the children agreed to do so. They got up and faced each other, ready to fight. The old samurai also brought out an instrument called a *kodama no tsuzumi* (a kind of drum), and said, "While you fight, I will play on this instrument. Be careful, be courageous, both of you."

Having thus spoken, he began to sing and to play. The children took their swords out of their sheath and began to fight. They were children only ten years old, but their ambitious and samurai mind gave them enough courage and power to deliver their messages with all that such delivery might involve.

Their mothers ! how frightened they were ! how anxious their hearts throbbed within their breasts ! They could not enter, because they were detained by their husbands who had secretly concealed themselves, one on each side of the garden hedge.

The fight was waxing hotter. The clashing swords could be heard outside. The child-warriors showed the true spirit of the samurai. Meanwhile the sounds of the drum were accompanied by the deep voice of the old man's song. Who would come out conqueror ?

"Children, cease your fighting ! I have seen the victory ! Come in, my daughters, and take care of your children !"

Alas ! the brave Matsutarō was wounded beyond recovery. How sad and how hopeless the mother and her son must have felt ! Their highest expectations were at an end. Their last wish died forever.

Yes, Sasaichi won the victory, though he also was wounded a little ; and the grandfather would now take his side. His mother felt proud and happy.

Matsutarō, filled with regret at his defeat, not noticing his pain, got up and asked for the combat once more. His blood gushed out of his wound, he staggered, and his eyes grew dim. He was brave and true to the end. His mother was almost wild with grief, and cried out, "You have killed your grandchild, you are are too unkind, too cruel. Do you not love him ? Do you not pity him ?"

Her tears fell like the falling rain. Matsutarō raised his voice, but



faintly, and said, "Mother, do not blame him for my sake. It was my fault that I was beaten. Please tell my father, if he scolds me, that I never meant to be wounded like this. It was all an accident."

The old grandfather could not endure it any longer. He hastily unsheathed his sword and thrust it into his abdomen. The two women were surprised beyond measure. They ran up to him, and, with trembling lips, asked the reason of this act. In his pain and anguish he stared at his younger daughter's face and with deep emotion said, "Indeed, dear daughter, you must have felt that I am a very cruel father. Now listen attentively to what I am going to say. The sword I gave to Sasaichi is a very sharp one. I received it from my general in the last battle I fought. The one that I gave to Matsutarō was old and blunt; so that Sasaichi might be safe. It was because your elder sister is not my true daughter. She was my brother-in-law's only child and was entrusted to me on his death. So she is my precious one, and it is my duty to help and support her more than my own flesh and blood. You will understand why I have taken her side. Another reason is, that as I have a true daughter for my enemy, though I have taken the other one's side, her husband's general will doubt me in some way. So I have killed my only dear brave grandchild. Of course, there is no difference between the true and the foster-daughter; but my duty called me to the one for whom I was *trusted* and *believed*. And especially is my heart broken to see my dear grandchild so severely wounded. But, my dear Matsutarō, do not think that you will die in vain. Regret not that you were beaten. Only think of it; your tiny hands have killed though old yet one of the strongest men in this land, your

grandfather, who is now your enemy. All through the country and all over the field of battle strong and brave men will praise you. You will be numbered among the noblest warriors; for you have killed an enemy and died for it."

"Oh! Matsutarō," the poor mother cried. "Oh! my precious one, did you hear what your grandmother said? Your death is not in vain, and by your death your father's name will be known in all the land."

"Oh! mother, I am so glad to hear it; and, above all, I am so happy to know that you will not be divorced now. You will live with father again. Oh! mother, where are you? I cannot see you any more. People may laugh at my weakness and for my vain hope, for my last on earth. I want to see you and father once more. Where are you? Mother, where are you?"

"Here I am, by your side, dear child. Can you not see me? Do you not know me any more?"

The elder sister wept with the bereaved mother; and cried with deep regret and sorrow, turning to the old grandfather as he approached his end, "How can I ever return your kindness and tender care, dear father? And you, dear sister, forgive me all the past."

"Do not speak, dear sister; we must look on the better and brighter side,"—the younger one said.

The end came. The grandchild and the grandfather passed out together. The soft autumnal wind whispered this double death around the garden. The flowers hung their beautiful heads heavy with evening dew, as if they too were mourning for the death of these two dear ones. The child-warrior kept his hand on his sword. The brave, noble and famous old man cared no more for his trusty blade. The tender bud that hoped to bloom in the future and he who had been like the old

Besides Buddhism, Confucianism and *Japanism* (if we may so call the efforts put forth for the preservation of the specifically Japanese [Shintoistic] ethical ideals), the forces which came into action in the previous period, Christianity and European science and philosophy, are still at work, although upon the whole with diminished energy. At present, therefore, we have a picturesque and occasionally dramatic spectacle of a conflict between the most diversified tendencies. Attempts to hold on to the old and to reanimate it come into collision with such as aim at reconstructing it and carrying it forward to a higher and better development, as well as with other efforts looking towards the introduction of what is new and foreign.

I will now attempt to give a survey of the ethical tendencies and counter-tendencies in Japan of the present time (from about 1888 onwards), as they find expression in the literature, especially in periodicals, but also in single, independent works.\* I must by all means admit in the very beginning that the sketch which I propose to draw, will be full of gaps. The literature in question is so extensive that it is scarcely possible even for one who is entirely familiar with the Japanese-Chinese text to compass it. But for an individual who is dependent upon translations thoroughly to master it—that is altogether beyond his powers and even his means. As it is impossible to have everything translated, a person must content himself with extracts and translations of the most important articles, &c., that appear,

\* In this connection I would remark that, inasmuch as the task in question was undertaken in preparation for a lecture to be delivered in the winter of 1891-2, the material upon which it is based substantially ends with the year 1891. Literary contributions which appeared in the year 1892 are taken into consideration only exceptionally.

the selection of which must in the main be entrusted to the discretion of the Japanese translator. But the judgment of a Japanese is apt to differ from that of an European. Consequently in my treatise many important contributions may not have been noticed at all, or else insufficiently, while others may not have been placed in their proper light. Still it was my good fortune to have in a former student of mine, Mr. H. Onishi, a translator who possessed the requisite qualifications for his task, an understanding of my purposes and accuracy of judgment in the selection of material. He has rendered me the most substantial service not only by translations, but also by original information and summaries of his own. Next to him Mr. K. Kano, likewise one of my students, deserves my sincerest thanks for his assistance by means of translations and information, and especially in gathering together extensive statistical and other material. Mr. S. Tachibana, a third year's student of philosophy, has also furnished me a number of translations. To these gentlemen whom I have just mentioned I feel in duty bound hereby to express my profoundest gratitude for their services. Naturally, too, the "Monthly Summaries of the Religious Press," which have been appearing in the "*Japan Daily Mail*" for about a twelvemonth, were of great use to me. My only regret is that they first began to appear so late, when the main part of my work had already been done.

With the help of the translated material furnished by the Japanese gentlemen above mentioned, I believe myself to be now in a position to draw a sketch of the present ethical movement in Japanese literature which, although incomplete, will upon the whole be a just one.

(To be Continued.)

## A DOUBLE TRAGEDY.

Translated by Mrs. FUJIRU.

IT was a pleasant day. The hot and sultry summer days were over. The cool breezes of autumn had come. Who would not have enjoyed to see the beautiful gardens, the sweet meadows and the golden fields of rice in the distance? Indeed, there were two women standing, who might have enjoyed these works of man and nature; but, judging from their excitement, they seemed not to talk of their happy surroundings nor of delightful hours. They were sisters, and yet at that moment they were the very bitterest enemies.

The elder one said, "My sister, you must have come to ask our father to take your husband's side, and by this war our provinces are in a great tumult. I am sorry to say that he will take my husband's side, because we are in the right."

"Oh! you do not know yet whether he will take your side or mine. So we shall see about it, after we have met him; and I am going in to ask him."

The elder sister saw her walk before her, detained her, and said, "It is useless for you to see him; so stop your foolish idea, and I will go in and see him."

But the younger one had already run in before her, and so she followed as fast as she could.

Both of the sisters were now in the presence of their father, who was a man of over sixty years of age. He seemed every inch a stout and brave warrior. He asked them what they wished him to do.

The elder one said, "Oh! father, I have come from a far off land to ask and beg you that you will please pity us, and take my husband's side and help him; for you are the best warrior of the country, and he wishes me to ask you this petition."

"Oh! father, you will surely espouse my husband's cause; if you remember what a noble samurai he is,"—the younger one cried.

The old father looked at them quietly with calm eyes, and said, "Now, daughters, listen. Your husbands have sent in letters for each of you; and before you make such requests of me, read your husbands' letters."

The daughters were eager to read, and they opened their letters with trembling hands. They were not letters, but simply a few lines of poetry. They could not understand what they meant. The father asked, "Do you understand?" They answered, "No." So the old man explained them after hearing them read, and said, "They mean that they cannot have a father-in-law among their relations for an enemy. If either of you cannot induce me to take her side, then she is divorced."

"Father! father! what shall we do? Oh! what shall we do! Is there no other way?" they both exclaimed.

They were at a loss what to do. Just then a servant came in and said, "Sir, the messengers have arrived and would like to see you." "All right. Escort them in and I will receive them."

The messengers were conducted before the old warrior. They were not rough soldiers from the battle or the camp. They were sweet, pretty boys, ten years of age. Being the children of samurai, they were very brave, and they knew the samurai's etiquette. Politely, gracefully, with quiet solemnity, they bowed to the master of the house. In fact, these two boys were the two sisters' sons. The mothers were greatly surprised to see them. Of course, both the mothers and the sons wished to embrace each other; but though they had such feelings, they must



single year from an increase of 5,677 to 1,199 and in rate per cent from twenty-two to less than four." (Kumi-ai Church Report of 1892). The last year's statistics do not show any improvement, but worse.

There is another thing we must remember; that is, in the first stage, the people did not care what and how Christians were, but they were simply curious hearers, like the ancient Athenians who spent their time either to tell or to hear some new thing. They gathered for curiosity's sake and enjoyed if they heard some eloquent and reasonable speeches. Consequently the preaching by tongues was most effectual and those who were eloquent were successful in their work. Now in the second stage they did not care what they heard, but begin to question whether the Christians live up to Christ's teaching and to notice closely the acts and deeds of those who profess to be on Christ's side. Nothing but the preaching by lives can hasten the Kingdom of our Lord Jesus Christ. This is, I believe, the secret of the Christian's evangelistic success in Japan. The weaknesses, carelessness and faults of Christians often cause the outsiders to stumble at the holy and true religion. It is too often true that the greatest enemy of Christianity is the Christian himself. A Japanese poem says, "Soto kara wa, Te mo aterarenu, Yōgai wo, Uchi kara yaburu, Kuri no Iga kana." (Though the chestnut can not be touched from the outside, yet it breaks out from within).

These facts mentioned above make the evangelistic work in Japan harder than ever. The people look at Christianity with critical eyes and read the lives of the Christians. Understanding these circumstances, if we work patiently and prayerfully, our efforts will be rewarded with great joy and His Kingdom will come in all its splendor.

One of our Sunday school girls, when she was asked, "How to glorify Christ," answered in this way,—“It seems to me like this; one day, my mother got some flower seeds, little, black, ugly things; she planted and watered them; they grew and blossomed beautifully. One morning a neighbor came in and saw these flowers and said, “Oh! how beautiful! I would like to have one myself. Can you give me some seeds?” Now if this lady had seen only the seed, a little, black, ugly thing, she would not have asked for it; it was only when she saw the beautiful blossoms that she wanted the seed. So it is with Christianity. When we tell the truth of Christ, it seems to them hard and uninteresting and they say they do not care for it. But when they see the same truth blossoming out in our lives—kind words and good acts; then they say they must have it too; so with our lives more than by our tongues we can preach Christ to our unbelieving friends.”

Buddhism is the religion which exercised a great influence upon the life and morals of the people in the past. It is not true that the Buddhistic system is almost dead. The critical spirit of the age and the general tendency to unbelief, to be sure, have had a serious effect on this religion centuries old. Among the tens of thousands of Buddhist priests, there are many who are troubled for a living; and of tens of hundreds of temples, many are left to their natural decay and gradual ruin. But there is a liberal and progressive sect of Buddhism, the Hongwanji or Shinshū sect, which advocates reform. This is the only influential and active sect of Buddhism; rejecting the pessimistic idea, it is studying Christian methods of work and is trying to adopt them in many important lines. It is a new and strange feature for Bud-

dhism to have Young Men's Associations and Women's Associations like ours and such benevolent institutions as an Orphan Asylum and a Poor House. These, I believe, are born out of the circumstances rather than from the principle of the religion itself.

Bitter and unjust attacks against Christianity are made so persistently that all the sects have united in this purpose. Lately the attacks are made not so much by public lecturings as through publications. A few months since, one of the professors in the Imperial University of Tokio tried a severe attack on Christianity, dogmatically asserting that it tends to destroy the spirit of nationality and to oppose the Emperor's Rescript concerning the education which inculcates loyalty and filial piety. The wide controversy thus brought among the educated class of the people awakened the spirit of religious inquiry and providentially turned the public's attention as never before to the religion of our Savior Jesus Christ.

Thus the intellectual conflicts are constantly going on and the religious literature is rapidly multiplying. But our religion is life and not intellect; the religion which is founded in the heart will surely be overcome by the true religion of the heart. Let the future tell the story!

According to the well prepared Missionary Statistics for the year 1893, the total number of the Protestants is 35,534 in 365 local churches. These figures do not include Roman Catholic and Greek Churches, the total number of the two taken together is somewhere near twice that of the Protestants. Though the rate per cent of the increase is small, we are witnessing a steady and healthy growth in our churches and the spirit of self-support is growing stronger and

wider. This is the peculiar feature of the Japanese Christian Church.

Let me say a word, in this connection, about the great obstacle to the evangelistic work in this land. It is said that the Protestant work is carried on by means of 31 different organizations. These denominational differences and sectarian divisions! Some say the sectarian spirit tends to stimulate by competition the energetic work and unflinching endeavor in individual churches, but the evils and disadvantages can never be overestimated. Buddhism is divided into many sects, and must Christianity show the people the same embarrassing feature? What is the use of emphasizing the forms and formulas, the history and defects of each denomination? Imagine yourself in our position; can we help from falling down into doubt, despair and disgust? Even we Christians are come to raise this question, "What is Christianity?" If Christianity is Christ and Christians are simply Christ-like lives as I understand, why can we not put the principal truth foremost, and do away with the minor and unnecessary differences and forms? I do not see any wisdom in introducing the schisms of the West into this young colony of the Christian religion. When I became a Christian and joined the Church just fourteen years ago, I did not know whether I was a Presbyterian, or Methodist, or Congregationalist or Episcopalian; but I was a believer in Jesus Christ: so with most of the Christians of ten years ago. How simple our faith was! How unprejudiced our forms of worship were! Our desire is to build up the simple, unprejudiced, and uncolored Christian Church of Christ in Japan.

The native churches received much help and encouragement in Christian activity by the visitors who came from the West to spend several

tree on the mountain top,—these two; but their death was the true and noble death of Japanese samurai.

### HENRICH MEMORIAL SCHOOL, CHOFU, YAMAGUCHI KEN.

September 16th, 1893.

OUR school, or family, so called from the pleasant relations existing between the teachers and the pupils, between the teachers themselves and between the pupils themselves, is located at Chofu, Yamaguchi Ken, in the south-western part of Japan. The school building is right on the seashore, being only about twenty rods away from it; and in the summer time we all enjoy sea-bathing. It is cooler here than it is in Tokyo, as we have a good sea-breeze most the time. The scenery is very beautiful. The two islands called Kanjū and Manjū, two or three miles in front of us, add beauty to it.

The name of our school, Henrich Memorial School, was given by Mrs. Walker, of Denver, Col., who was the largest donor of the centennial fund. The school was first organized, April 1st, 1891, with only two pupils. May 28th, our Empress' birthday, is one of the great days of the year in our school. We have a public meeting on that day, both in honor of Her Majesty, and for the anniversary of the school; though it does not occur on the exact day; but we believe it to be an appropriate day to have the congratulatory exercises of the girls' school, and it is only about two months later than the real anniversary day. School photographs are taken every year on this day. May 28th, 1891, the first year of the school, five girls were enrolled; May 28th, 1892, eleven girls were enrolled and ten were in attendance; and May 28th, 1893, or this year, twenty two were enrolled and twenty in attendance. God's blessing has

been so great during the past, in every way, but specially in His doubling the number of our pupils every year, and granting the presence of the Holy Spirit. We are all praying that He may double our number by next year, if it is His will. The majority of people, down here, as in some other parts of Japan, do not seem to care so much to have their daughters educated, not half as much as they do their boys. It seems they put much thought on sewing, which is indeed one of the most important lessons; and also on *Matsuchä* or making tea, and *Ikebana* or flower arrangements. The last two are also very good to make girls more graceful in their manners. We also believe girls should be taught to sew nicely as well as to read and to write. We are so thankful to the Lord that He has sent these girls to us in face of all these difficulties to train them aright, to develop their characters and to bring them up to be true Christian wives and mothers of future Japan. We look to God only for wisdom.

The corner-stone of our new school building was laid on the Empress' birth-day, 1892, and *Muneage*; or the exercises for roof raising, was held on her birth-day this year. The real work did not begin until about seven months after the corner-stone was laid; but since that time the work is going on so steadily, that it is our plan to enter it in a month or so, and to have the dedication on the Emperor's birth-day, November 3d, which is another big day of the year. We pray and work that He may send us many girls to fill our new school in His own time; and those who come to us may be the means of working to build our nation on the rock, Christ. Our text for this year is. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God:—Psa. xx: 7.—Kō Shibayama.



### THE EVANGELISTIC WORK IN JAPAN.

IN the life of every one who has the position of influence over others in public affairs, there are three successive stages which he usually has to experience, namely: the age of welcome, the age of trial or criticism and the age of fixedness or establishment. So it is with the growth of Christianity and the Christian Church in this Empire of the Rising Sun.

Of course we can not say that Christianity was accepted with universal favor at its first introduction, on account of the old edict forbidding Christianity which was put down some twenty years ago and also on account of the prejudices of the people against this religion as something dangerous and harmful. Consequently the first missionaries to this country experienced many difficulties and even periled their lives. But up to the year 1889, I should say Christianity was at the stage of welcome. This I can prove from the record of the Church in my pastoral care. During these years of the first stage, the progressive spirit was at its height; the people were just enamored with every thing European in principle and ways. So the ladies began to adopt the European dress; the study of the English language prevailed throughout the Empire, so that every day-school and night-school where English was taught, drew crowds to overflowing, no matter, how imperfectly it carried its management. Dancing and music were very popular and eagerly attended. While things were going on like this, the Christian schools and churches were just packed with eager learners and listeners. The additions made to the Church were the largest at this period. Most of the large church buildings which are now found in

the Empire, were built during this stage in order to accommodate the constantly growing number of attendants. The Temma Church (my church) was organized in 1878 only with nine persons, and naturally the additions were small in its first several years, but the largest additions were made to the Church during the years, 1884—'89; thus 40 in '84, 51 in '85, 52 in '86, 81 in '87, 80 in '88, and 83 in '89; but the average yearly addition being only 36 in late years.

But action and reaction come alternately in the course of nature, so the general feature of Japanese thought began to change towards conservatism from the year when the first parliament was called. The nationalistic spirit and Kokusui Honzon principle which began to prevail among the leading men of Japan, and the theological difficulties which troubled many Christian workers, considerably checked the growth of the church and evangelistic work. We are not yet out of the depth of this trouble. All schools founded on Christian principles are thinned out to the half, third, and even to the fifth part of the number they registered at their high prosperity. The halls which were too small to accommodate the audience, are now too vacant so that the preachers have to face many empty benches. Surely Christianity and the Christian Church in Japan have entered into the second stage of severe trial and criticism.

The following report vividly portrays the disastrous effects of the anti-Christian spirit;—"The year 1879 saw 1,084 additions to the Japanese Churches out of a total membership of 2,701 adults, a gain of 67 per cent in a twelve month..... A 50 per cent annual increase was frequently recorded;..... the year 1889 also witnessed a gain of over 5,000 but then came a drop in a

months not simply to see the country but mainly to see the extent of Christian work and to aid whatever they could. Five years ago it was Mr. Wishard, the Secretary of the Y. M. C. A., who visited this country and lectured in many places for the cause of His Kingdom. His work was to start the Summer School, which we see now growing popular year by year. Last July the fifth Summer school was opened in Suma, one of the nicest summer resorts in Japan, and over five hundred persons, both Christian workers and laymen, men and women, gathered for ten days to enjoy the most profitable hours, religiously, intellectually, physically as well as socially. This is one of the inter-denominational movements and tends to promote closer relations and kind feelings among Christians in general. Last year, Prof. Ladd, of Yale University, visited this country, and his lectures in Tokio, Kioto, and specially in our Summer School, have done a great deal of good to us all.

Miss West came, whose short visit to Japan was well spent in promoting the cause of the temperance movement everywhere throughout the country. Her earnest and incessant work increased the interest and activity of the temperance societies, inspiring the many members of the different associations and arousing the spirit of reform in the public. This work is most effectual and widely influential in Hokkaidō, the northern part of the Japanese Islands.

Another visit which will be remembered in the history of Christianity in Japan, is that of Dr. Clark, the President of the Y. P. S. C. E. His visit was an occasion of the new Christian movement. He spoke in many places and to many interested people for the cause of the Christian Endeavor Society, as an instrument of strengthening local churches and

promoting the work of Christ. Now there are, according to the report up to last April, 30 societies, 800 members and 50 honorary members. The first great Convention of the Endeavor Societies in Japan was held in Kobe on the 6th and 7th of July this year, and almost all the societies in the country were represented, starting the new era of aggressive Christian work.

These three visits have done much good and their lasting influences will be felt in the history of the Japanese Christian Church. Now the time is come, when the whole church should wake up to the great commission of preaching the Gospel to every creature and take the responsibility of Japan's Evangelization with thorough consecration. During our Lord's life-time a vision, "I beheld Satan as lightning fall from Heaven,"—the speedy overthrow of the Kingdom of evil, was granted. What was the explanation of the joy of our Lord in that eventful hour? Why did He behold the consummation so speedily effected? The secret of our Master's joy was the vision of a consecrated and aggressive church, and those seventy, at that time seemed, apart from the Apostles, to have constituted the entire church. They responded to His call and went forth joyfully to His work. It was this spectacle that thrilled our Lord with holy joy. A false view of the church has greatly delayed the extension of the Kingdom of our Lord. The church is a body of faithful persons—saints; and if the church to-day as a body heartily and eagerly will do His bidding, consecrating each one his body and soul, that will fill Him with joy and will call forth from His lips the announcement of the speedy consummation of His work.

As to the Y. M. C. A. work, educational work, orphan asylums, and others, I desire to relate in a future number.

Rev. A. Miyake.

## MOUNT FUJI.

WHEN God's creative purpose spoke  
Fair Nippon to adorn,  
Responsive Nature heard the word,  
And Fuji San was born.

Then far as Beauty ran her course,  
This consecrated birth.  
In blush of conscious motherhood,  
Made fairer still the earth.

All forces of the air and sea,  
All powers of the land,—  
" 'Tis done, well done, the best of all,"—  
These cried, this witness-band.

The Sun came in his golden car  
And drove around the peak,  
In wonder lost and thrilling thought,  
Without a word to speak.

The clouds of dust his chariot raised,  
As halo settled down,  
To mark the Monarch of the Hills,  
His glory and his crown.

Came Winter too, as neighbors do,  
With sympathy aglow,  
And gave the Child a garment white,  
Its warp and woof of snow.

To Palace of the Emperor,  
To hut of mountaineer,  
The image of our Fuji San,  
Brings comfort and brings cheer.

At mirrored form in placid lake,  
Or shadow on the plain,  
The fishermen and peasants glance,  
And take new hope again.

In poet's mind, in artist's hands,  
In pilgrim's fervent heart,  
Lives Fuji San, as runs all life,  
Without the strain of art.

## NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

A VERY eloquent Japanese preacher and lecturer, who is also prominent in educational work, in speaking of the subject of Japanizing Christianity, exclaimed, the other

day, with that fervor of soul for which he is so well known,—“We must *first* Christianize Japan!”

\* \* \* \*

Up in Hokkaido there is a band of earnest Christians who have organized themselves into a Home Mission Board, to evangelize Hokkaido. It is known as the *Hokkai Gikwai*. It is undenominational. In case of the organization of a congregation, it is to be left to the vote of the members of the proposed new congregation as to what church name they will assume, whether they shall become Presbyterians, Methodists, Congregationalists, or something else. There is already an earnest evangelist at work under the auspices of this Board. The hope of securing additional workers is entertained; and requests for new men have been sent down to Sendai. May this energetic Board prosper!

\* \* \* \*

At the recent meeting of the Miyagi Presbytery of the Church of Christ in Japan, held in Hakodate during the latter part of August, active measures were taken to enlarge the work in Hokkaido. The Evangelistic Committee of said Presbytery will soon send three or four new evangelists into that open field. The people of that island seem ready to hear the Gospel of Christ.

\* \* \* \*

The Hokkaido Orphan Asylum, under the efficient management of Rev. T. Hayashi, is making solid progress. The members of this Asylum number twenty-two souls. The building is situated on a hill, near a lake, eight miles from Abuta-Mura. It is a large frame structure. The scenery is beautiful and the air is pure. About eight acres of good land are under careful cultivation. Horses and cows, goats and pigs, turkeys and chickens, and the faithful



dog, are found on this interesting farm. The boys work in the fields and the girls keep house and wash the clothes.

The education of these children is not neglected. In accordance with the rules of the common schools, reading, writing and arithmetic are taught three hours daily. Every morning and evening there are religious services held, at which the Bible and singing are the branches of study. There is also a vigorous Sunday School maintained.

These little ones are diligent and obedient. The bracing air of the North seems to bring them health, happiness and character. Among them are some bright and promising children.

\* \* \* \*

The first Christian Endeavor Society in Japan was organized and sustained by the young people of the American Board Mission; and at the first annual convention of the C. E. Societies in Japan, held at Kobe a few months ago, more than ten members of this original band were introduced by the Chairman. They brought with them to the meeting a personal enthusiasm and an abiding inspiration.

\* \* \* \*

Recently the mail brought us a bright little magazine, the first number of the official organ of the C. E. Societies. Rev. T. Harada is the editor of "*The Endeavor*." The object of this spicy journal is to bring the young people closer together in the work of the Lord and to disseminate wholesome information about the C. E. in Japan. We offer our welcome and congratulations to this new enterprise.

\* \* \* \*

The religious services of the first annual convention of the C. E. in Japan were of a very high order. The young people seemed to realize

their great responsibilities and their blessed privileges as workers for the Lord. Special committees were appointed to look after those visitors who were not yet believers. Much good was done in this way. Among those thus instructed were several who had not yet heard the name of Jesus. No wonder that these young disciples grew earnest in this effort for the salvation of souls! The individual appeals to us.

\* \* \* \*

The Okayama Orphanage C. E. Society has a character of its own. About two hundred and forty orphans are, in addition to their own earnings, being helped by contributions received from others. With the purpose of making them learn the truth that it is more blessed to give than to receive, some money was collected in the Orphanage recently and contributed to the Hampton School for Negroes. The orphans are trying patiently to cultivate the spirit of working for others.

\* \* \* \*

The Summer Schools for Boys and Young Men are certainly not waning in popularity and usefulness. The last one, held at Suma from the eighth of July, was attended by eager learners and able and earnest lecturers. From the reports at hand, we find that spiritual ends were most aimed at; and the testimony of many students is, that this lofty purpose was fully accomplished in the conscious growth of the young men in the grace and knowledge of our Lord Jesus Christ. The mind, however, was by no means neglected.

Students, pastors, evangelists, professors, politicians and business men gathered with one accord into this school. One striking feature of the members was that all of them seemed childlike in mind and heart. Sincere personal communion was

held one with another. Mind strengthened mind.

The sermons, the speeches, the lectures, the free talks, were all centered in Christian principles. The state, the church, the school, the individual, each received a due share of attention and discussion. Warm friendships between the members of the school were cemented in the love begotten of the live themes and issues of the convention.

During the session several consecration meetings were held. Practical measures were adopted for more and better work in the name of Christ. The prayers for the salvation of Japan that came from these ardent young hearts contained the fullest measure of hope for the evangelization of the Empire. The strength of youth on fire and organized for God's Kingdom in Japan!

\* \* \* \*

The Japanese religious press calls for more women evangelists, or Bible women, to lead women to Christ and to teach the Bible. In this connection, we reproduce what we have written elsewhere.

We gladly note the increasing interest and prosperity of the Training Schools for Bible Women. We are encouraged to observe a growing spiritual, as well as mental life, especially among those students who bear the burden of the evangelistic work connected with these schools. The students have been engaged during the spring and summer vacations in assisting evangelists; and during the entire year regular semi-weekly work has been carried on in many places in the neighborhood of the schools. The best evidence we have that this work is profitable and desirable, is in the renewed requests of evangelists and pastors for the help of the Bible women, and in their eagerness to give due credit to them whenever

accessions to the church are made. It is plain that the responsibility of the enlightenment of the women of Japan rests, and for a long while must continue to rest, to a great extent, upon the Christian women of the country. We are gratified to find many among these who appreciate this truth and are willing to devote their lives to the sacred work.

\* \* \* \*

In July of 1892, the Railway Mission was established in Japan. The first step of the work was to found a library of Christian tracts. Every railway employée has the right of free access to this library. Tracts, books and periodicals are freely distributed in all the railway stations. The work of this mission has prospered. Recently Mr. Fry, of the English Railway Mission, visited this country. This opportunity was taken to hold the first anniversary. Over thirty members gathered together. Rev. H. Wada, the President of the Mission, delivered an address of welcome. Mr. Fry responded, and gave an account of the present condition of the English Railway Mission. After this, Rev. Wada, made a report of the Japan Railway Mission, recounting the first year's work. Then those present at the meeting discussed methods of extending the work.

\* \* \* \*

"*The Railway Signal*," and "*The Postal Telegraph Mail*," are two papers published by the Japan Railway Mission. Rev. H. Wada is the editor of both. They are well adapted to the work of the Mission. They give also much valuable information about the railroads, posts and telegraphs of the world; and should win a hearty welcome from these classes of men in Japan. They will, no doubt, become helpful to the cause.

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No. 2.

## YOUNG JAPAN.

Truth and Youth, in strength uniting, make old thoughts and memories new ;  
Loyal to the Throne ancestral, true to all the best in time,  
On they press towards the future, keeping well their end in view ;  
Deep and earnest is their spirit, springing from their hopes sublime.

Not in careless bounds of progress, not in fitful toil and tears,  
Not in hating foreign people, not in self appraised too high,  
Lies their promise of attainment through the might of mobile years,  
But that each in sacred manhood for his need finds full supply.

They will build anew their nation on the stones their fathers laid,  
Build it high with noble towers, all a grand and stately Pile,  
Strong and firm with beams and pillars which the patriot hearts have made,  
While the workmen are improving their material and their style.

All the national feeling glowing in the heat of other days,  
Will but make the present better with a force that's sure to last ;  
Art and nature, heart and beauty, love of country and her ways,  
To eliminate most error, wed the present to the past.

Thus the younger souls of Nippon, tasting all the joys of youth,  
Hear the voices of the ages speaking down to days like these,  
Hear the voices of the nations offering each some living truth,  
Learning well that no one people now may hold the golden keys.

Sweeter far to cherish longings for the things worth winning now  
Than to live in isolation from a world so full and fair :  
Up! Youth, swifter races running, gain fresh laurels for your brow ;  
Make the nations see your merit, make the world its honors share.

Like the Standard of your Nation, let your Sun be round and clear ;  
Like the Monarch of your Mountains, lift your heads above the cloud ;  
Let the future, like the ocean, image forms approaching near ;  
With the best that's in and of you let your Country be endowed.



## EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By DR. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

THE Japanese ethical literature of the present time can be divided, with the same degree of arbitrariness which in one way or another unavoidably attaches to every classification, into four principal groups: 1. Buddhistic; 2. National-conservative (Confucian and Shintoistic); 3. Christian; and 4. Philosophical—a group in which the attempt is made to construct an independent system of ethics based on the principles of philosophy and natural science.

### FIRST GROUP—BUDDHISM.

In the contemporary Buddhistic literature two tendencies can be distinguished: first, a more conservative one, which seeks to preserve the ancient type of Buddhism as free from adulteration as possible; and, secondly, a progressive, reformatory tendency, which, not without assistance from European philosophy, aims at developing and reconstructing it—New or Reformed Buddhism. It is characteristic of both that the distinguishing peculiarities of the several sects retire into the background, while the effort to unite the different sects into one powerful combination constantly comes into prominence. The more conservative tendency is represented by the following periodicals: *Bukkyo* ("Buddhism"; formerly *Nojun Zasshi*; established in 1889; Jōdo sect); *Jōdo Kyōhō* ("Jōdo Doctrine"; established 1888; Jōdo sect); *Dendō-kwai Zasshi* (See above; established 1888 in Kyoto\*; Shin sect); *Kyoto*

*Mainichi Shimpō* ("Kyoto Latest Daily News"—a newspaper; formerly the *Kaimai Shimpō*, or, still earlier, the *Kijitsu Shimpō*; established 1883; Kyoto; Shin sect); *Honzan Geppō* ("Monthly Intelligence from Headquarters"; established 1885; Shin sect); *Honzan Hōkoku* ("News from Headquarters"; established 1885; Kyoto; Shin sect); *Shinshi* ("Information Concerning the Truth"; established 1889; Shin sect); *Hō no Sono* ("Garden of the Law"; established 1889; Kyoto; Shin sect); *Sambōsōshi* ("Miscellaneous Intelligence Concerning the Three Treasures" [Buddha, Doctrine, Communion]; the organ of the *Reichikwai* ["Society for the Interchange of Knowledge"], formerly the *Reichikwai Zasshi*; established 1874; Shin sect); *Dentō* ("Transmitted Light"; established 1890; Shingon sect); *Mitsugon Kyōhō* ("Mitsugon Doctrine"; established 1889; Shingon sect); *Shimeiyoka* ("Surplus Mist from Mt. Shimei"; established 1881; Hiyeisan [Shiga]; Tendai sect); *Hōko* ("Drum of the Law"; established 1890; Nichiren sect); *Dōjō Shimpō* ("Latest Reports on Sōdō Doctrine"; established 1891; Sōdō sect, a subdivision of the Zen sect); *Shōhōrin* ("Wheel of the True Law"; established 1881; Kyoto; Rinzaï, another sub-division of the Zen sect); etc., etc. To no particular sect belong papers like the *Meikyō Shinshi* ("Magazine for the Exposition of Doctrine"—a newspaper; established 1875); *Gokoku* ("Guardian of the Country"; formerly *Dampō*, and, still earlier, *Daidō Dampō* and *Daidō Shimpō*; established 1889; Kyoto; the organ of the anti-Christian Buddhist society *Daidōdan* [see above], whose motto is: "Stand in awe of the ruler, and reverence Buddha ["*Sonno Hōbutsu*"]); *Ho no Ame* ("Rain of the Law"; established 1883; Nagoya); *Hansei Zasshi*

\* Unless otherwise indicated, the place of publication is in each case Tokyo.

("Journal for the Promotion of Self-contemplation"; formerly *Hansei-kwai Zasshi*; established 1887; Kyoto); *Shin Bukyōgun* ("Army of True Buddhism"; established 1892; Kanashima, [Fukuoka]); *Michi no Ishizue* ("Foundation-stone of the Doctrine"; established 1891); and many others.

The interests of Reformed Buddhism are subserved more particularly by the journal *Keiseihakugi* ("Public Discussions on Politics"; established 1890; Kyōto), the editor of which is Gyūro Nakanishi.\*

Of the great number of party chieftains and leaders who exercise great influence by reason of either their position or their literary activity, I would mention Jitsugen Miura (head of the Tendai sect), Jitsugen Ashida (Tendai sect; editor of the *Shimeiyoka*), Unshō Shaku (priest of the Shingon sect), Shindō Kuroda (Jōdo sect), Renjō Akamatsu (founder of the *Dendōkwai*, already mentioned), Eun Mayeda (teacher in the *Daigakurin*, the chief seminary of the Shin sect, located in Kyōto), *Mokurai Shimaji* (president of the Buddhist society *Reichikwai*, already mentioned); Bunyō Nanjō (professor of Sanscrit in the Imperial University), Bunshō Saito (priest, and teacher in the *Daigakurin*), Genshu Fujii (ditto), and many others. The last mentioned all belong to the Shin sect. Besides these persons, certain laymen also favor and further the interests of Buddhism, as, for example, Seiran Ouchi (president of the Daidōdan and editor of the *Dampō*), General Viscount Koyata Torio, Viscount Miura (until recently president of the Nobles' School), Dr. Tōyō Sasaki

(physician), and others. "New Buddhism" is represented pre-eminently by Enryō Inouye (a graduate of the University, and director of the *Tetsugakukwai* [Philosophical Academy], which he founded himself), Gyurō Nakanishi (editor of the *Keiseihakugi*), Matsutaro Matsuyama (member of the *Dendōkwai*), and others. Senshō Murakami (Shin sect; professor in the Imperial University), Kakuju Yoshitani (Shin sect: Murakami's predecessor), Ryōon Fujishima, and others may also be classed as Reformed Buddhists. The laymen and Reformed Buddhists nearly all belong to the *Tetsugakukwai*.

I will now give the views of a representative of Old Buddhism.

Unshō Shaku is one of the most active champions of Buddhism. His main energy is devoted to Buddhist morality, which he seeks to advance in the following ways: (a) By personally leading a very austere, exemplary life. It is upon this that his influence for the most part rests; (b) By the organization of the "Society of the Ten Virtues" (*Juzen-kwai*); (c) By a very extensive activity as lecturer and writer. He wrote, among other works, *Bukkyo Taii* ("Sketch of Buddhism") in 1890, and *Dai Nippon Kokkyōron*, a treatise on the national religion, in 1882; and (d) By the founding of the Sōyen, a theological seminary, in which students are trained and educated in Buddhism. Unshō Shaku is a priest of the Shingon sect,\* and the doctrines of this sect

\* Mention must here also be made of the journal *Tensoku* ("Law of Heaven"). It was formerly the organ of Mr. Kato, president of the Imperial University, and represented his views. Its character has since changed, and, as the organ of an association connected with Mr. Enryō Inouye's educational institution, now gives expression to conservative Buddhist and Confucian ideas.

\* With reference to the Shingon sect (Sect of the True Word), I wish to remark here but briefly that it is at one and the same time both mystical and eclectic. Just as Hegel claimed for his philosophy that it contained all former systems as elements which it preserved, so also the Shingon sect in the ten stages of the way of salvation which it distinguishes would make room for the doctrines of all the other Buddhist schools, both of the Hinayāna and the Mahayāna, and, moreover, even for non-Buddhist teachings. Thus in the ten stages not only the doctrines peculiar to the Buddhist schools, the ethics of the Dhamma, the

quite naturally have influenced his apprehension of the nature of Buddhism. As the Shingon sect sets up a comprehensive system, including within itself the teachings of the other sects, so he also proposes to give instruction free from sectarian one-sidedness. Progressive renunciation of the "worldly spirit" by means of contemplation he regards as the highest ideal. In the exposition of the way leading to this goal, which can be reached only by mystical contemplation, the ideas common to all Buddhism occur over again. So also in his distinctively ethical teachings he does not transcend traditional doctrine. He gives the well-known Ten Commandments of Buddhism: Do not kill; Do not steal; Do not commit adultery; Do not lie; Do not speak obscenely; Do not slander; Do not cheat; Do not covet; Be not wrathful; Be not foolish (ignorant). It is worth noticing that Unshō Shaku feels the necessity of supplementing these purely negative prohibitions by enjoining positive beneficence.

By the side of Unshō Shaku looms up Senshō Murakami, a priest of the Shin sect and professor of Buddhism

doctrine of the five Skandhas, and the non-existence of the ego, the chain of the twelve causes, sympathy, the principle of progressive meditation and abstraction, but also the Confucian precepts and the teachings of Brahmanism find a place. As a doctrine peculiar to itself the Shingon sect lays claim chiefly to the "secret" of the unity of the Saṅkhara or "forms" (bodies, speech and spirit) as the universal substratum of all existence. The perception of this unity can be attained only at the tenth and highest stage, when meditation has advanced to a mystical state of complete abstraction—from every object and even from thought itself. In this way a man attains to buddhahood. That man by meditation can become a buddha in this life, is another doctrine peculiar to the Shingon sect.—Cf. "Le Bouddhisme japonais. Doctrines et histoire des 12 grandes sectes bouddhiques du Japon, par Ryaon Fujishima, Paris, 1889." The same in English by Bunyō Nanjō: "A short History of the Twelve Japanese Buddhist Sects," Tokyo, 1886. But the French edition is far better and more copious. (Japanese: *Bukkyō Jūnishū Kōyō*, by Kocho Ogorisu).

in the Imperial University, as a modern Buddhist who has felt the influence of European philosophy to a greater degree. He serves, therefore, as a representative of New Buddhism. In reality, however, he occupies an intermediate position between Old and New Buddhism. He is acquainted with European philosophy, but adopts only its method of systematic exposition, which he applies to Buddhism without changing its essence. Of Senshō Murakami's works I would mention: *Sandaishū Tekiyō* ("Compendium of the Three Sects"), 1890; *Bukkyō Ikkwanron* ("The Fundamental Principle of Buddhism"), 1891; *Immyōgaku Zencho* ("Treatise on Immyō" [Buddhist Logic]), 1891; *Bukkyō ni tsuite Rinri wo Soshikisu* (literally: "I systematize the ethics in Buddhism") in the *Tetsugakukwai Zasshi* ("Journal of the Philosophical Society"), No. 46. The following account of his ethical teaching is based upon the last-mentioned treatise.

Although a priest of the Shin sect, Senshō Murakami nevertheless far transcends the special point of view occupied by the sect, without, however, exactly declaring himself in opposition to it.\* His purpose is to set forth in a scientific and systematic manner the sum and substance of Buddhism in general.

\* The Shin sect ("The True Sect") was founded by Shinran, a scion of the Fujiwara family, who lived 1173-1262. He is alleged to have received its doctrine from Genku (Hō-nen), one of the seven patriarchs of India, China and Japan. The Shin sect, along with the Jōdo sect, represents the popular, easier form of Buddhism ("Pure Earth," as contrasted with the "Sacred Way" of the more difficult and complicated form prevailing in the other sects). It is probably the most wide-spread and popular of the Japanese Buddhist sects. Its teaching is void of interest for practical purposes and crude in form, but at the same time it is pervaded by a tone of spirituality and faith entirely lacking in the other sects. For the long and wearisome way of a holy life and meditation, the Shin sect substitutes faith in Buddha. It is by faith and prayer and by uttering the sacred name of Buddha with a believing heart



In ethics, so far as the matter of his teaching is concerned, he does not go beyond the limits of Buddhism as such, but rather gives the doctrines of the Dhamma, as does also Unshō Shaku. But he places them upon a psychological basis, articulates them into a clear, coherent system and then subjects them to a criticism regulated by the ideas of European philosophy and couched in the language of its intelligible nomenclature. He pours the old wine into new bottles, applying the methods of European philosophy to the matter of Buddhist ethics. In this way the latter gains unusual clearness and definiteness, as will appear from the following outline. Herein lies Murakami's importance. In reality he is here doing pioneer work. The path which he has marked out, if consistently followed, may yet lead to results very favorable to Buddhism.

The substance of Murakami's doctrine concerning virtue and duty consists, as already stated, of the well-known Ten Commandments. But in his exposition he starts out with the last three (Do not covet; Be not wrathful; Be not foolish), and immediately proceeds to complete the system all around. By way of introduction he remarks that he does not wish to enter into an investigation as to what is good or what is evil, as is the case with European ethical systems, but simply to set forth the doctrines taught by Buddha. We know what is good and what is evil

through Buddha. Consequently nothing else is required than to believe and to perform what he has commanded. This is the great advantage which Buddhism enjoys over other systems of ethics. In this absence of pretention is to be seen the Shin sect's way of looking at things. In reality, however, Murakami's ethics comprises more than the problem he has so modestly proposed to himself.

According to Murakami there are three criteria of good and evil. 1. A person can judge according to the inner constitution of the soul. In this way we are able to discriminate between good and bad will, good and bad traits of character (*shinjo*). By this is meant, probably, what we call judgment according to the intentions of the agent. 2. We may sit in judgment upon actions as such, and so distinguish between virtues and vices. 3. We may, finally, pronounce upon the consequences of actions, and have regard to the happiness or misery which actions occasion. Intentions, actions and consequences, according to Murakami, are related to each other as follows:

1.—Good and bad traits originate in two different elementary peculiarities of character which have their root in the constitution of the human soul. Each of these, again, finds outward expression in a twofold manner. Murakami designates them, on the one hand, *Zan* and *Ki*, and, negatively, *Mu-zan* and *Mu-ki*, on the other. The former are good, the latter, on the contrary, evil. *Zan* and *Ki* literally signify a "sense of shame." We may perhaps best translate them "conscientiousness." *Mu-zan* and *Muki* (*Mu* is a negative prefix) would then mean "unscrupulousness." Conscientious examination of our motives and intentions is probably the real meaning of *Zan* and *Ki*. This examination is twofold: first, before the bar of our

that the felicity of Nirvana is attained. Man is too weak to attain unto salvation in his own strength; buddhahship is gained by the help of Buddha, which he vouchsafes to the believer. On account of this principle of faith which characterizes it, the Shin sect has been fitly called the Protestant sect of Buddhism. It is Protestant also in its rejection of the principle of asceticism. There is no necessity for being abstemious and denying oneself all enjoyment. All that is required is that men be pure in heart, do their duty, live in peace with their fellows, and believe in Buddha. The priests of this sect are permitted to eat fish and meat, and to marry.

own consciences we constantly ask whether the intended action would meet our approval—hence, self-esteem, self-respect (*Zan*); secondly, the examination has a regard for the good opinion of others. We ask ourselves whether our conduct could be sanctioned by it; hence, a feeling of honor, sense of propriety (*Ki*). In this light are to be regarded all the particular relations which the Confucian ethics has established, viz: the relations of wife to husband, children to parents, youth to elders (or pupil to teacher), subject to lord, and friend to friend. Whenever *Zan* and *Ki* are present and are cultivated, three good traits of character arise, non-covetousness, non-wrathfulness, non-foolishness. From their absence or neglect (*Mu-zan* and *Mu-ki*) originate three evil traits of character—covetousness, wrathfulness, foolishness. Together with the two fundamental characteristics (*Zan* and *Ki*) we have, therefore, five essentially good traits of character (*Jinshō-zen*), to which correspond, on the other hand, five that are essentially evil (*Jinshō-aku*.)

2.—The former give rise to virtuous bodily actions and virtuous speech. Here we have the familiar classification: (a) Do not kill, Do not steal, Do not commit adultery; (b) Do not lie, Do not flatter, Do not slander, Be not double-faced. These are the seven cardinal virtues, to which correspond seven mortal sins or vices (murder, theft, adultery, lying, flattery, slander, deceitfulness), the fruit of the evil traits of character. All these actions, however, are not in their own nature good or evil, but only incidentally, because they are simply the expression and actualization of good or evil intentions and are called into being under their appropriate conditions. They are therefore called *Tōki-zen* and *Tōki-aku*. Good, as also evil, is always to be sought

for in the will. (KANT: "There is nothing absolutely good, save only a good will.")

The seven virtues, together with the three good traits of character, and the corresponding seven mortal sins, together with the three evil traits of character, constitute the ten virtues and the ten evils of Buddhism, three pertaining to the soul, three to the body, and four to speech.\*

3.—According to the Buddhist principle of the chain of cause and effect, which reveals itself in nature as causality and in the moral world as impartial justice, good intentions and actions in the course of time necessarily lead to pleasure and happiness, while those that are evil produce suffering and misfortune. Appearances, to be sure, argue the contrary. The unrighteous man triumphs and the righteous suffers. But man lives many lives in succession, and his deserts or misdeeds in any one life meet with their reward or punishment in the next existence. So far Buddhism accords with utilitarianism, which judges of actions according to their consequences, whereas we have hitherto judged them, as does intuitionism, by their internal worth. In Murakami's opinion, Buddhism is neither utilitarianism nor intuitionism, but includes both. Nevertheless his sympathies are on the side of the latter. Just as little is Buddhism either egoism or altruism, which, however, are not excluded from it. Still the higher place is assigned to altruism. It is true that every good action is in the end at the same time most profitable to the agent. If, therefore, we have regard simply to consequences, then Buddhism appears egoistic, since it certainly does make good or evil consequences depend upon good or

\* The order of succession, as well as the matter, of the several moral precepts is sometimes differently stated in the Buddhist texts.

evil actions. But if we contemplate the intention, then it is altruistic, since it requires that the intention itself should always be altruistic, without regard to its effects upon the agent. Only the vulgar form of Buddhism is egoistic.

*Nirvana*, the final goal of all action, in Murakami's teaching recedes far into the background, so that it becomes doubtful whether he discerns any goal in it at all.

In addition to the soberness, thoughtfulness and clearness which characterize his presentation, Murakami's calm, realistic, objective way of thinking, which his whole treatment of the subject-matter betrays, is particularly pleasing. We feel ourselves in the presence of an eminent, thoughtful, candid personage, whose processes of thought can be followed with pleasure.

The same cannot be claimed for the following representatives of Buddhism.

*(To be Continued.)*

#### EDUCATION OF JAPANESE WOMEN.

UNTIL recently, the Japanese have thought that there was no need to educate women. If a woman could read easy books and could write a simple letter, she was called an educated woman. Therefore women did not give attention to learning, but they studied well how to make tea from the powdered leaf and how to keep flowers alive in water and how to be graceful in manners. At that time women had little influence and could do nothing but stay and keep the home.

But, little by little, as the Japanese came in contact with foreign countries, they recognized the fact that it is important to give education to women, as well as to men; and girl's schools were built. About nine or ten years ago woman's education was in a state of great prosperity.

Even the conservatives sent their daughters to school and let them learn foreign languages. But after a while they gave so much attention to foreign customs that they forgot the etiquette peculiar to Japan. So by degrees, the girls, imitating foreign customs in every thing which they did, lost their graceful manner and ceased to be real Japanese women.

Because of this, parents took their daughters from the schools and either sent them to schools where little besides Japanese etiquette was taught, or let them stay at home. This reaction caused a change in the schools. So that now almost all schools put etiquette and Japanese literature in the curriculum, and careful attention is paid to both.

Up to the present students have been very earnest to learn foreign customs and imitate them, but, however well they may know them, if they do not know the customs of their native land, it is of little use.

Fortunately Japanese girls may now learn the literature and culture of the foreigner, and at the same time not neglect the literature and refinement of their native land. There is, therefore, no excuse for us if we do not become true Japanese women.

Mary L. Colby Home,

Yokohama,

Yatose Niimi.

#### HINDRANCES TO MISSION WORK IN JAPAN.

By the REV. R. E. McALPINE.

IT is an old story of how the once "sealed empire" has been opened, until the missionaries can now live almost anywhere in it; and yet the necessity of passports for travel is quite a serious obstacle to evangelistic work. The language has been conquered, dictionaries and grammars written, the Bible translated, hymn books and a fair



Christian literature provided; and yet every foreigner finds more difficulties than he can surmount in this extremely difficult language. Anti-Christian edicts and legal restrictions have been removed until now the Constitution guarantees freedom to every religion. The dark suspicion and deepest opposition of thirty, and even twenty years ago, seemed gradually to fade away; the hearts of the people seemed to warm and open up toward the new doctrine; they became more and more friendly and even enthusiastically favorable to Christianity, until some six or seven years ago it seemed as though the new faith would sweep the country. But the devil was not going to yield without a struggle. As the time drew on for promulgating the Constitution and the opening of the Parliament, political distractions drew off attention from the gospel. The popularity of Christianity vanished. The new was rubbed off. Then it became evident how very far we were from the gaining over of the empire. The obstacles loomed up then in all their greatness:

1. Natural depravity. In common with America and all lands, we have the natural wickedness of the human heart to contend with. In every land men love darkness rather than light.

2. Ancient religious training. In common with lands like China we have the inertia arising from ancestral religious training—a training which has filled the minds of the people with a rubbish of ideas inconsistent with Christian truth. The average Japanese, with his elaborate system of religious doctrine and his gorgeous ritual of image worship, finds it harder, therefore, to understand and accept a simple gospel and the worship of a spiritual being than does the untutored African or South sea islander. We

speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and he thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. The Japanese has so much error to unlearn before he can take in truth.

3. Practical moral difficulties. In the sphere of practical Christian living obstacles many and mighty stand in the way. *Public opinion* in America approves a Christian profession; in Japan the public is either indifferent or condemns such profession and reviles and persecutes the professor. A business man fears the loss of patronage should he become a Christian. *Sabbath keeping* further marks him as an object of persecution and boycotting, and moreover it takes from him (as he thinks) valuable time in which he might be earning daily bread. Furthermore, if he becomes a Christian he must conduct his business upon principles of *honesty*, leaving his competitors to outstrip him (as he thinks) by their time-honored methods of lying and chicanery. Then, again, to be a Christian one must break with the general custom of almost unlimited indulgence in wine, to say nothing of other and more debasing sins which are unblushingly practiced everywhere in Japan, but which in America are enough condemned to make them try to hide in darkness.

4. Unconverted church members. In receiving persons into the Church we try to be very careful, but we cannot read men's hearts; and whenever a member does prove unfaithful to his vows it is always productive of great evil and injury to the cause of Christ. It does prove true occasionally that we have unconverted members in our

churches in Japan, but not so large a proportion, it seems to me, as are found in the churches of our home land. The existence of nominal Christians and vow-breaking church members in our American churches is one of the greatest hindrances to the work in Japan, for their existence here is a well known fact to the Japanese and has a correspondingly disastrous effect. If these unfaithful Christians could only know how they not only wound the Savior in the home land, but also how their baneful influence girdles the earth, it does seem as though this would frighten them. "It were better for them that a millstone were hanged about their necks and they cast into the sea."—From the *Northern Christian Advocate*.

### A NEW PLAN FOR THE EVANGELIZATION OF JAPAN.

By MR. M. KOBAYASHI.

(This was delivered by him, when he was a student in Victoria College.)

**B**EFORE I deliver my humble opinion about the evangelization of Japan, there are four facts to which I must ask the hearer's attention.

*First.*—The large masses of the people of Japan are outside of the influence of Christianity.

Among you there may be many persons who imagine that half of the people are Christianized, by hearing good tidings of the evangelization of Japan. But when I say that the actual results of this work are very poor, perhaps you will wonder at my saying this. It is a praise-worthy thing that the faithful work of our Christian Churches has gained many thousands believers, but it is a pitiful thing that forty millions of the people are wandering about without knowing the true God.

*Second.*—The anti-Christian power is very strong.

I can say that our people are indifferent to religion; moreover, our people have the tendency to become more and more sceptic, being influenced by the sceptic theories which prevail in European countries. Mr. Wishard says, "Before Japan reaches the next century, she needs twenty thousand Japanese preachers and the same number of foreign missionaries; otherwise, it is difficult to oppose and defeat the power of infidelity." Thus he concluded, having been surprised at the strong powers which oppose Christianity.

*Third.*—The difficulty of evangelization.

Returned missionaries try to make you draw a picture of the imagination of how large the number of the unbelievers really is. But one thing to which I should ask your attention more closely is, the difficulty of leading one person to Christ. Unless we persuade him, he does not come to church; unless we persuade him three times or four, he does not enter into the building; and when he comes to attend the meeting several times, the persecution of his family and the scorn of his friends await him. Even though he may bear such a persecution, it is difficult for him to observe the sabbath.

Those who consider this difficulty and, at the same time, that of leading forty millions of the people to Christ, are those who understand the true meaning of the problem of Japanese evangelization.

*Fourth.*—The present Japanese churches lack vigorous spirit. The new theology and the prevalence of apologetic lectures weakened the spirit of the churches, and the political enthusiasm retarded religious movement in general. This is not only my own opinion, but the churches are all anxious and regretting this fact.

So long as these four facts exist, it is proper for the Japanese churches

to ask the assistance of Christian countries, and those who assist them should lend proper means, without any hesitation. The present Japanese churches, "to meet this important crisis, must seek a broader and more powerful method of evangelization, must work hard to make the truth of the Gospel penetrate into the hearts of our people. But the present method for this work is too weak to attain such a great end.

To the question of what is the most effectual method of evangelization? the answer is given that the number of missionaries must be increased, as Mr. Wishard remarked. But, suppose we get a thousand missionaries more, then the sum of the yearly wages for them should be over one million dollars. It is difficult to get such a number of missionaries; it is more difficult to get twenty thousand, of them as Mr. Wishard says. Even though we suppose one thousand missionaries can be sent, the success of those who do not understand our language and the actual circumstances of our country is comparatively little. This is a very clear fact, and we need not to spend more words about this fact. Thus, the plan of increasing the missionaries is not the best method of extending the work of evangelization.

I propose a new plan for you. If this plan is practiced, there is no need of increasing the missionaries and the funds; but during ten years, the evangelization can be effected for every individual and family of our country.

Whether my plan meets the expectation of the Japanese church or not, I can not know now, but I ask, by delivering my new plan in the following order, the attention of those who have any relation to this work.

*First.*—The purport of my plan.

To establish the evangelistic work which will make a union of all the Japanese churches, and to spread the pure and simple Gospel among the individuals and the families of our country, without asking the assistance of apologetic arguments, is my earnest plan.

*Second.*—The object of this plan. Every year and every month, decide the sphere of the work and spend all power in this sphere, and distribute within ten years, tracts which explain the important points of Christianity.

*Third.*—Its method. Suppose the census of Japan as eight millions, and divide this number into one hundred and twenty parts. Take first one part of this division, that is, 66,667, as the sphere of the preaching during one month, and publish tracts, of from twelve to twenty pages and distribute them every week in every house, and thus repeat the same thing among other divisions of the census. This should be done in such a way that every four tracts should be distributed among 800,000, at the end of one year: then after ten years the tracts should be distributed among all the houses of our country.

These tracts should be written so as to be fitted to the feelings and currents of the regions in which they should be distributed: each of these tracts should be divided into three parts,—defensive and polemic arguments, which will melt away doubts and vices, the exposition of portions of the Bible, and the history of the Christian churches and the experience of the Christian believers.

Besides this work, hold great lecture-meetings and also sermon-meetings at convenient times, within the fixed sphere of the work.

*Fourth.*—Its members. Choose three able persons from among the Japanese churches as the editors of the tracts, also one person as the



business-manager, and hire fifty young Christians as the distributors of them.

*Fifth.*—Its expense. Give \$ 600 in yearly salaries to each of the three editors and to the business-manager, and this sum is \$ 2,400. Give \$ 6, every month, to each one of the fifty young Christians, then this sum is \$ 3,600 for one year. The expense of publishing the tracts would be \$ 6 for one thousand of them: then about \$ 1,600 for one month, and \$ 18,200 for one year, would be needed. And other various expenses would be about \$ 300 for one month. Then the sum of all these expenses is \$ 26,800. With this sum, my plan can be practiced. This sum is great, but it is too little to support over twenty missionaries. I think this plan would be more successful than the work of over twenty missionaries who do not understand our tongue and the actual currents of our country.

The three following advantages would result from my plan,—*1st.*, Because, according to my plan, able preachers are chosen, and they go around the whole country, cities and villages may learn the same Gospel from the same persons, there is no fear of partiality; *2nd.*, This plan is regular and fitted for the actual condition of varying regions; and *3rdly.*, It is a kind way and hence satisfies them who seek to hear the truth of the Gospel. This plan should meet the hope of our Christian Churches, which has been cherished a long time.

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#### EXTRACTS FROM "THE ENDEAVOR."

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Translated by B. URAGUCHI.

THE correspondent from Osaka attended the morning service in a certain church, one Sunday. After the pastor's sermon was ended a person who appeared to have the

care of the floral decorations, pointed to the flowers upon the platform and said, "Mr. A will take this half of the flowers to the sick, Mr. B, and any one who will see Mr. C who is sick may take the other half of them. If there is no one to do that, I will go myself." Now, to distribute the flowers used in the service among the sick, would produce very good effects on both sides—those who are visited and those who visit others.

Another incident which impressed him was, that there was a literary committee, to distribute newly published Christian books and magazines among the members. Thus they can spend the Sunday afternoon in reading good and clean writings appropriate to the time.

The C. E. S. in the South Church, Osaka, holds a prayer meeting at 2 p.m. every Sunday. After it is closed, the members separate to visit and do evangelistic work. This may be the best plan for those churches which have no afternoon meetings.

The Temma church has a C. E. S. for men only. The women have a King's Daughters.

The C. E. S. in the Hongo Christian Church, Tokyo, has good prospects for its enlargement and work. Its members consist of two kinds—Christians who join the Society for the attainment of its objects after signing the pledge and some inquirers after Christianity or those who dare not be called Christians and yet favor the principles of the Society and want to join in its work.

A new C. E. S. was formed in the Hase Church, Ise, at the end of the sermon, on the 3rd Sunday of last month, by the exhortation of the new evangelist who came recently to work there.

The Wakuya Church, Miyagi, is very glad to have the C. E. formed

in it, for the attendance at the prayer meeting and Sunday service at once increased.

Recently an association, called the Tōhoku Dendō Kwai, has been formed by the evangelistic committee in the society. It has 15 members. The opening meeting was held on July 27th, when it chanced to be an idol-festival day, and they took this good opportunity to have an evangelistic lecture meeting. Every member has an allotted work of visiting and leading men to Christ. August 26th and 27th were what is called the Bon in the old calendar, and they did not lose the chance to have street preaching those two evenings. About eight of them preached when the people came in a band and tried to do some violent mischief. Some of the members, hearing this, went to them and rebuked them, so that nothing serious happened; but a wild fellow came with a burning brand and threw it into the midst of the audience. They had an audience of about two hundred both evenings.

About six of the association went to Furukawa through the rain to help the Christians there. The Church of Christ in Japan has undertaken to evangelize the place since some five or six years ago, but now it is not a favorable place. In the evening they arrived, a special meeting for prayer and thanksgiving was opened by the Christian brethren and sisters. The day following, they visited and worked among the Christians, and a great evangelistic lecture meeting was held that evening, to which about two hundred gathered—a rare incident in such a place. After it was closed, they had a sociable and it was a very nice occasion. They were much encouraged for the future work there.

## THE INFLUENCE OF PANTHEISM.

By the Rev. J. H. DE FOREST, D.D., in a booklet published by the Tract Society.

Translated from the Japanese by Mr.  
TEISABURO DEMURA.

THIS subject has a wide bearing upon the destiny of mankind, and to those who consider the condition of Japan, China, India and other eastern nations, it is a question which requires special investigation. I have long been in Japan observing the traits, habits, manners and customs of the people and could not but feel the great influence of Pantheism. This paper is an outline of my views concerning the subject, and is the result of long investigation; and now the author presents it with the wish that it may become a help to those who seek after truth.

*The meaning of Pantheism.* Before considering its influence, it is important first to make clear its meaning. It is derived from the two Greek words, Παν (all) and Θεος (God). Pantheism is the worship of all things as God or of the various objects in nature as gods. In ancient uncivilized times, irrespective of east or west, when the thoughts of nations were primitive and child-like, they were struck with the strange phenomena of the universe, amazed by the height of the mountains, astonished at the depth of the sea, and everything they saw was wonderful and mysterious. From their fear as well as their wonder, they came to ascribe to all things some mysterious spirit and to worship them as God. The Egyptians worshipped cats and bulls; the Indians, the Ganges; the Mexicans, the sun; besides that, the moon, the stars, storms, earthquakes and thunder, were all worshipped by many nations. In short, it was the general custom of the primeval savage communities to build temples

and engrave idols for any of the wonderful aspects of nature surrounding them, which they worshipped as their deities. These are Paganism and Polytheism. But in every nation there were not wanting excellent men far lifted above common ignorance, who, after earnest labor for truth, declined to deify mountains, seas, plants, birds and beasts, and found some mysterious spirit or might pervading nature, which they called God. Shaka asserted Atheism, and said that there exists only supreme law in the universe. What Buddhism calls "*Ingwa Ohō*," which is the law of cause and effect, is the law, says the Buddhist, by which every thing can be explained; all things in the universe are not abiding, but in constant flux and change, like the floating clouds. Paganism and Atheism might seem, to those who view them superficially, to be quite different religions opposing each other in their very nature; but if we examine them closely, both are nothing but children born of the mother cause, Pantheism. Pantheism stands to Paganism and Atheism in the same relation as the trunk to its branches and leaves. If we classify the various countries in the world according to their religions, eastern countries may be called pantheistic, and western, monotheistic. Western countries have already passed through the pantheistic age and attained to Monotheism; but the eastern are still far from going beyond the range of Paganism. Then, what are the effects of the Pantheism that prevails in the east? Putting aside minute details, we find two remarkable effects.

1. *Pantheistic peoples can not know the true value and exalted nature of man.* For they are amazed by the wonders of the universe, being entirely overpowered by the feelings

of awe and reverence for natural phenomena only and thus scarcely turn their eyes from them to study themselves; and one result of exclusive adoration of nature is the actual ignoring of and despising human beings. Before I proceed to mention the facts that tend to prove this, I must call the attention of the reader to this that I believe there are many truths in Pantheism and that my object is not merely to detect the faults of pantheistic countries but also to find out the truths. I love all the people in the world as my brethren and do not refuse this title to those of different opinions. Then, with the most candid eyes, let us examine the influence of Pantheism and follow wherever there is truth. But if my statements are not real facts, but only my arbitrary judgment, then I shall be most thankful to receive helpful criticism. In my judgment, Pantheism can not fully recognize the true value of man. The following may be mentioned as bearing strongly on this subject.

(a). A western maxim says that artists and poets on this subject reveal the highest and noblest thoughts of a nation. If we view the condition of Japan in the light of this maxim, there are certainly many things which make one feel the great influence of Pantheism. I have often asked many Japanese friends, "What do Japanese artists chiefly choose for their subjects?" The answers to this question by these many friends are always the same, and always given in the same order even,—"Landscapes, birds and flowers and man." Here, I am not going to criticise Japanese art and treat it as worthless. Nay, western artists never cease to admire it. What I want to examine is not whether it is excellent or not, but the order of subjects upon which Japanese artists devote their best



energies. Readers, dwell upon the order of my friends' answers with an impartial mind. Is this not a proof that the men of the east, being too much absorbed in natural phenomena, have a tendency to put mountains, rivers, birds and flowers above mankind? I then asked about the subjects of which Japanese poets mainly treat in their poems and songs, and was answered exactly the same; though perhaps with less positiveness, yet the first are the mountains, seas, birds and flowers, the last, man. To the question, "Are there many poems and songs on little children?" the answer is that there might be some for the children of noble families, but there are seldom any poems and songs to celebrate the truly noble nature of the children even of common people and their capacity for the highest development. Again, when we ask if there are any graceful poems and songs about young maidens, we are answered that there are many love songs, but very few which praise their wonderful powers, the inherent nobility of their character and their joyful disposition. There are no poems that reveal the boundless energy and immense value that lie in the hearts of even jinrikisha men, farmers, and laborers; while there are abundant poems and songs dedicated to so-called heroes. Then it may be easily inferred that only a few of the Japanese artists take for their subjects man, and even these are not intended to show his highest value; the poets who set forth the noble character of men and women are rare in Japan. Though there are poets who have thought about man, most of them express their thought in a pessimistic tone. "For what was man born? Only to die," was the style of their thought; "Human life is altogether hopeless and despairing." The reason why they cherished such superficial con-

ceptions is because they were overpowered by the immensity of their environments and felt themselves like a drop of water in the boundless ocean and thus failed to recognize the true value of mankind.

(b.) If we examine the language always used by pantheistic nations, we find a proof of their always ignoring the true value and power of man. For instance, think of the phrase, "(Shikata ga nai), It can't be helped," which the Japanese use so often. When a carpenter breaks his agreement to finish his work by a certain date, and we ask him why he has broken his promise, he answers, "It can't be helped." While riding in a jinrikisha, we often hear "It can't be helped" uttered by the coolie. The same words are heard repeatedly in the conversation of passengers in the train. Among the families of the more enlightened upper class, parents who love their children and intend to give them the best education, frequently say before them, "It can't be helped." Teachers well knowing their responsibility use the phrase not less frequently during the hour of their instruction. In public office we seldom hear a conversation of politicians and statesmen, where the words, "It can't be helped," are not used. Orators who profess to love their country and desire to guide the people, affirm with marvelous earnestness out of one corner of their mouths, "Man is the head of the universe;" out of the other corner they unwittingly declare, "It cannot be helped." Mothers who sigh at the sight of such streets in Tokyo as the Yoshiwara on which the large and magnificent harlot houses stand, forgetting that it can be helped, easily give way to the word, "It can't be helped." I have often tried to find out the reason why the Japanese, wise or foolish, say "It can't be

held" so easily in the case of any little difficulty. According to the science of physics, chemistry and mathematics, this world is full of the "It-can't-be-helped" principle. For instance, why does the sun rise in the east? Because there is no help for it. Why do hydrogen and oxygen combine to make water? Because there is no help for it. Because there is no help for it, two and two make four and never five. Every thing reigned over by natural law is so,—there is no help for it. Though man in his material element, his body, can not escape from the reign of natural law and though his thoughts also are not wholly free from definite law and thus may be said to come partially under the *can't-be-helped* principle, yet, if we study him more fully, we find in him one part which is not the slave of that principle. This is the freedom of the will. The profound and mysterious power which gives man his highest worth is this; and if we know man more fully we find that he need not be a slave of mere destiny, but in many cases he has the power to make his destiny. He is not necessarily the servant of his environment, but may be the master of it, and thus can attain to his highest state as man. Thomas Carlyle said that man is a powerful being who builds his destiny with the material taken from his surroundings. Then man is not the slave of natural law. He is the master of it. He is not utterly under *it-can't-be-helped* laws. He can use natural laws and thus advance civilization. Then is it not the part of parents, teachers, and of statesmen, to teach their children, pupils, and the people everywhere that man is not a thing of "It can't be helped?" It is wholly scientifically correct to affirm that man is not the slave of necessity, rather he is the lord of creation who can make

necessity his slave. This is the truth that should everywhere be proclaimed. To sum up, pantheistic peoples are apt to despair too easily and leave things to fate with the ready exclamation, "There is no help for it." Is this not owing to the influence of Pantheism?

(To be Continued.)

### A JAPANESE MISSIONARY.

By the Rev. D. B. SCHNEIDER.

A FEW days ago a man came to Sendai who is attracting much attention in Japan now. His name is Gunji, and he has been a lieutenant in the Japanese navy. Japan is beginning to become painfully conscious of the smallness of her territory, and hence has commenced to look around for places to colonize. And the reason why this Lieutenant Gunji now has so many eyes turned upon him is because he is on his way to start colonies on the Chishima, or Kurile Islands—a string of islands that extends north from Hokkaido to the southern point of Kamtschatka. These islands, with the exception of a few of the most southerly, are uninhabited. These islands it is now proposed to settle. Lieutenant Gunji takes with him about one hundred men—men whose term of service in the navy has expired, some farmers, and a few others. With these it is proposed to make a start. They intend to support themselves by hunting, fishing and agriculture.

When Lieutenant Gunji stopped along the coast near Sendai for some repairs to his ship, the leading men of Sendai prevailed upon him to visit the city. He received a royal welcome. Both the Higher and the Lower Government Colleges turned out in a body to meet him, and a great banquet was prepared for him.

Previous to his coming north, however, he had met a Mr. Miyajima, whom Rev. Oshikawa had baptized

a few years before, and who is a most zealous and active Christian. This man spoke about Christianity to Lieutenant Gunji, and urged him on his way north to meet Rev. Oshikawa. Upon his arrival in Sendai a meeting was arranged between the two men, and Brother Oshikawa spoke to the man about the things of Christ with all earnestness. The hour for the banquet in honor of the Lieutenant arrived, but still Oshikawa talked, knowing that it was his only opportunity. For one hour the man allowed himself to be detained from the banquet, his friends at the banquet meanwhile becoming aware of the cause of the delay. It was a bold stand for the man to take, knowing as he did what opposition there is to Christianity among just such men as had tendered him the banquet. Toward the close of the interview Rev. Oshikawa, seeing that the man was deeply impressed, offered to send an evangelist right along with him. The Lieutenant asked, "Have you a man to send whom you implicitly trust?" Alongside of Rev. Oshikawa sat one of our theological students, Mr. Dengoro Takahashi, who had acted as messenger between the two men, and Oshikawa answered, "Yes, here is one." Gunji said, "All right, I will take him."

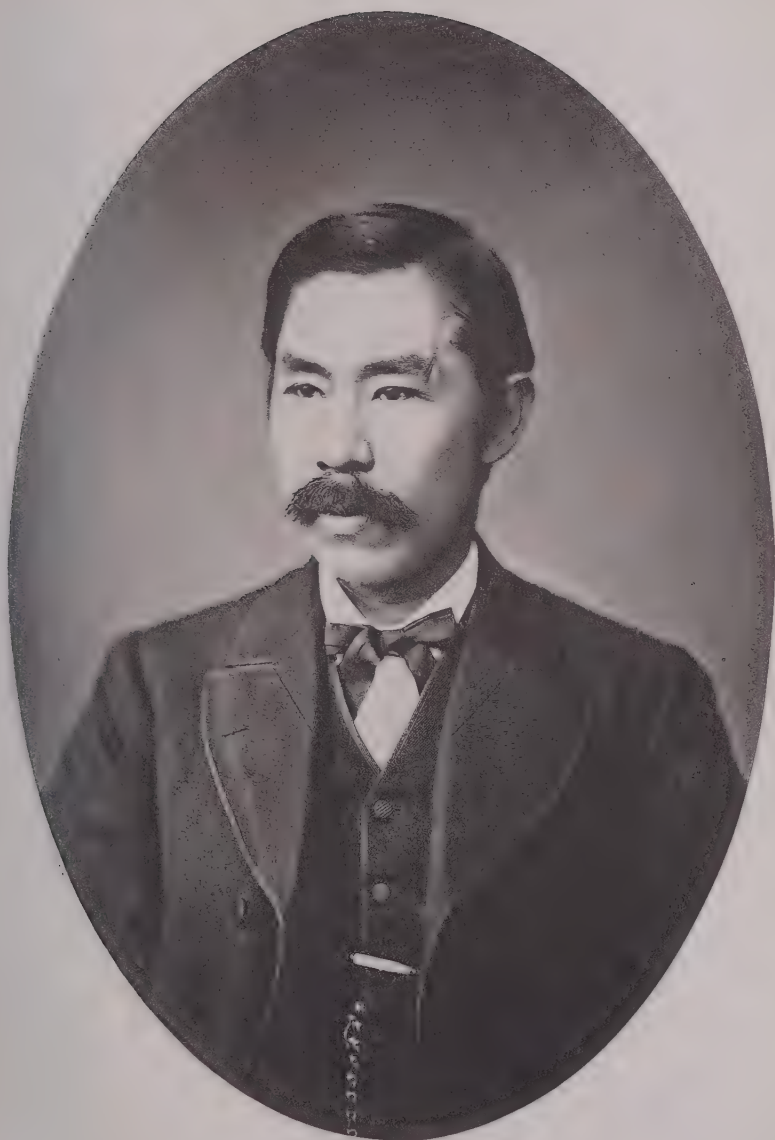
The presence of Mr. Takahashi seemed providential. He is a young man who is sincere to the very core, straightforward, fearless, simple in his habits, strong in body, and amply able and willing to endure hardships. During the whole of the past cold winter he went about walking on his clogs with bare feet, spending all the money he could possibly spare to feed some wretchedly poor in whom he interested himself, and to whose temporal and spiritual wants he ministered with equal faithfulness. About his willingness to go with

Lieutenant Gunji there was no question. He at once consented, and his teachers gave him permission to go, with thanksgiving to God.

The necessary preparations were quickly made. The students and many other friends took a deep interest in his going, and helped provide for his outfit and his first year's expenses; for there is little hope of being able to communicate with him either by mail or otherwise within a year. A number of impressive farewell meetings were held that forcibly reminded the missionaries of the time when they received their farewells on leaving their native land. Finally, all being ready, Mr. Takahashi at 6.25 o'clock in the morning took the train at Sendai for Hakodate. Nearly the whole school was at the station to see him off, and a cheer went up from the students as the train moved away, many a heart following him with a prayer, and with the fear that perhaps they might not see his face again. At Hakodate, Mr. Takahashi joins Lieutenant Gunji and his party, and sails with them in their small sailing vessels to the bleak northern islands.

What the outcome will be, of course still remains to be seen. But one thing is certain, and that is that one of our young men is showing a missionary heroism that will not be without its good influence not only upon our school, but upon Japanese Christianity in general. It is also evident that the Spirit of God is with us in our humble efforts to raise up a native ministry, and is working mightily in the hearts of our young men. The sending of Mr. Takahashi has attracted wide attention. The Buddhists, in order not to be outdone by the Christians, promptly sent one of their best young men from the central Buddhist University, at Kyoto, to join the expedition too, and the night





REV. J. H. NEESIMA, LL.D.



after Lieutenant Gunji decided to take Mr. Takahashi he was kept from sleep all night long by Buddhists who labored with him trying to dissuade him from his decision. May the Lord bless this new opportunity for the extension of His blessed kingdom in this land.—*Missionary Guardian*.

## JAPANESE RELIGIOUS WORKERS.

### I.

A Short Life of the Rev. J. H. NEESIMA, LL. D.

By TOMO TANAKA.

The writer is much indebted to the larger works of Dr. DAVIS and the Hon. Mr. HARDY on this same subject.—T. T.

ABOUT seventy-five miles from Tokyo, toward the northwest, there is a quiet little town surrounded by mulberry trees. This town is called Annaka, and has the honor to be the native place of Mr. Neesima. His father, however, lived with his lord in Tokyo at the time of Mr. Neesima's birth and until after he went away to America.

He was born in Tokyo—it was called Yedo at that time—in the house of a Daimyō, among whose retainers his father held an honored place, on January 14th of the 14th year of Tempō, according to the old style—February 12th, 1843, according to the new,—and was called Simata in his boyhood. He was ten years old when Com. Perry first entered the Bay of Yedo. His education which at first had to do with the learning of Chinese books was begun when he was six years old; but when he arrived at the age of eleven, he liked sword exercises and horseback riding more than books. At sixteen his lord took him as a clerk and he was obliged to take his father's place in teaching boys and girls.

One day his friend lent him "an atlas"\* (a history) of the United

States written in Chinese by an American missionary. He studied it eagerly and his mind kindled at the sight of a newer and larger order of things beyond the narrow confines of Japan. From that time he was so eager to get foreign knowledge that he ran away from his office several times, for which he received severe punishment from his "prince." He tried very hard to get some English teacher, but he could not find one. So he went, though unwillingly, to learn some Dutch; but he had no time to study it, and he ran away from his office. At last, he became fairly sick with thwarted purposes and unsatisfied longings. On account of this sickness he was relieved of his office; so he devoted all his time to the study of Dutch and "a small book of nature" which delighted him so much that it proved "more better to my sickness than doctor's medicines."

One day he went down to the seashore and saw a large Dutch man-of-war lying on the bosom of the sea. At this sight he was filled with strong emotions in regard to the safety of his country. Japan is surrounded with water, so she must have a good navy. But he thought, at the same time, that we must get foreign knowledge first and know how to trade with foreigners. His eagerness for getting foreign knowledge grew from this time.

Next he entered into a government marine school, and went to Tamasima in Bicchū, surveying the coast; but he got trouble in his eyes before long, so he gave up the school at last.

One day he made a call on his friend and found a small Holy Bible in the library. He borrowed it and read it at night, lest he might be arrested for reading the book of the forbidden religion. From that time he was very eager to read the English Bible, and he "burned to

\* Quotations are from his own papers, which he wrote when he reached America the first time.



find some teacher or missionary" who could teach him the Bible. His father was disturbed by his boy's new notion and felt certain that he would get the whole family into trouble; for if any person would believe the forbidden religion, his whole family must suffer severe punishment.

So Mr. Neesima wished to get away from his family. Hakodate was an open port, and many foreigners were there. He tried to get permission to go there, with the hope of finding out some English teacher. In spite of much opposition and many difficulties, he finally succeeded in getting permission to go there in one of his prince's vessels.

It was March 11th, old style, 1864, that he, with a painful but resolute heart, left his family in tears and started in search of truth. On the 13th the vessel sailed from the harbor and went along the coast of Uraga, Sendai, Kuwagasaki, etc. Mr. Neesima was then twenty-one years old. He made a very minute inspection of those towns where the vessel stopped, and reached Hakodate on April 21st. Soon he sought eagerly for some English teacher, but he could not find any; besides, he spent all of the little money he had and was almost penniless. So he was obliged to fall in with Pere Nikolai, the Russian priest. Nikolai was glad to secure his services as a Japanese teacher, and he removed to Nikolai's house and began his work.

Meantime he became acquainted with a few young Japanese, and among them was a clerk of an English store, who helped him a great deal. But Mr. Neesima was dissatisfied with his present condition, for he could not gain as much foreign knowledge as he had expected. So he decided at last to go abroad.

This was a very serious question, for at that time Japanese were very

strictly prohibited from leaving their own country; and if any one would break this law, he must surely be put to death; nay, not only this, the death penalty would cover his whole family.

Now, Mr. Neesima was very anxious about this. He passed many sleepless nights thinking of this momentous question. But he did not disclose the secret of his bosom to any person. Finally, he decided to go in spite of all difficulties and dangers, and began to search for some vessel to get away from the country.

He consulted about this with his friend who was the clerk of an English store. An American schooner, named Berlin, arrived at Hakodate, consigned to Frederic Wilkie, who was the head of the said store. The clerk told Mr. Wilkie about Mr. Neesima, and he informed the Captain. The schooner was about to leave Hakodate for Shanghai, and the Captain agreed to take Mr. Neesima as far as Shanghai. It was very difficult to get away and he must do it with the utmost secrecy. Providentially Nikolai was absent then. So Mr. Neesima at once made a small bundle of his clothes, wrote letters for his parents and for Nikolai, took a picture, and removed all his goods to his friend's house at night.

It was June 14th, old style; but July 18th, 1864, new style, that at midnight two young men, one dressed as a Samurai with two swords in his belt, another dressed as a servant with a small bundle of clothes on his back, were about to steal away in a boat from the wharf of Hakodate harbor. A watchman came around and saw his friend as he was about to enter the boat; "Who is there?" asked the watchman. "It is I," replied the young man; but he knew the watchman well and the watchman had no courage to catch these

two runaways, so he let them go. Thus they, escaping from the hand of the watchman, quietly rowed out to the sea.

They saw thousands of lights on the shore,—the people were celebrating a festival,—but it was very still on the sea, the only sounds which broke the silence were their whispers and the creaking of the oar. Thus they rowed on and on for a considerable time, as the American schooner was lying quite far from the shore. The Captain was waiting and received them very warmly. He then concealed Mr. Neesima in a store room of the cabin and locked him up, and the clerk went back alone. Mr. Neesima wrote, "At that time all the past events of my life came to my recollection. What troubled me most was my filial affection for my parents and grandfather, whose images came up so touchingly then. However it was too late for me to look back, and I was glad for my success so far. It was no small undertaking for me to start a new life who had no experience in hardships, and to launch myself upon the almost boundless ocean to seek something to satisfy my unquenchable appetite. What kept up my courage was an idea that the Unseen Hand would not fail to guide me. I had also an idea of risking my life for new adventures, and said within myself, if I fail in my attempt altogether, it may be not the least loss for my country; but if I am permitted to come home after my long exile to yet unknown lands, I may render some service for my dear country?"

Henceforth Mr. Neesima acted as "boy" for the Captain, whose name was Savoy. Sometimes he treated the young hero very severely and on one occasion he gave him a hard kick. Young Neesima was so much enraged that he at once ran down to his room, and took out his sword to kill the Captain; but when he was

about to dash out from his room, the thought came upon him that he must take serious consideration before doing such a deed. So he sat down and thought over his past and future. Finally he decided not to touch his sword in any case. However, the Captain was generally very kind to Mr. Neesima and showed much sympathy for him. Moreover, he taught Mr. Neesima English, and helped him in many ways.

When Mr. Neesima landed at Shanghai, he had very little money in his purse, and did not know how he could go to America. He remained there ten days in great anxiety, fear, and doubt. Perhaps he might be arrested and sent back to Japan. But fortunately he found an American vessel, called the "Wild Rover," which was commanded by Captain Taylor, and was bound for Boston. Captain Savoy requested Taylor to take charge of young Neesima.

A few days after Mr. Neesima went to the Wild Rover himself and gave a sword to the Captain, and promised to do anything, if only he would take him to Boston. So the Captain took him as his servant, and named him "Jo"

The ship sailed along the coast of China for eight months before turning towards home. While she lay in the harbor of Hongkong, Mr. Neesima sold his short sword to the Captain and bought a New Testament in Chinese. The voyage lasted four months, mostly of calm and beautiful weather, and the Captain was very kind to Mr. Neesima.

When they arrived at Boston, the Captain hurried down to Cape Cod to see his friend, and left Mr. Neesima with the wild crew. There he was very uneasy, and his mind grew anxious.

The Captain gave him a little money to amuse himself on the shore. He bought a Robinson Crusoe with it, and this book taught him

that he might pray to his Heavenly Father as to a present, personal friend. Since then, every night, after he went to bed, he prayed, "Please don't cast me away into the miserable condition. Please let me reach to my great aim."

After some time the Captain introduced the young adventurer to the owner of the ship, Hon. Alpheus Hardy, a wealthy merchant of the city. Although Mr. Neesima had picked up some of the seamen's languages, he could not express his ideas in intelligible English. So Mr. Hardy asked him to write how he came out from his native land and what was his purpose here. After several days he brought a writing in his imperfect English, and when Mr. and Mrs. Hardy read this, they at once decided to give him a thorough education. So they put him in Phillips Academy at Andover, late in September, 1865. There he studied language, mathematics, etc., and made preparation for college. He remained at Andover until 1867. Then he entered Amherst College, where he graduated in 1879, and took the degree of B. S. While he was in Amherst, he saw Mr. Mori, the Japanese minister to U. S. The minister tried to get him under the patronage of the Japanese government, but neither he nor Mr. Hardy would accept it. Now his aim was to go back to Japan as a bearer of the heavenly message. So in the fall of the same year, he went back to Andover, and entered the theological seminary.

In the winter of 1871-2, the second Japanese embassy, consisting of Messrs. Iwakura, Okubo, Kido, Ito, and Tanaka, crossed the Pacific and reached Washington. They at once felt the need of some one to act as an interpreter. Just then they heard about Mr. Neesima. So they summoned him. After much consideration he accepted it. This

gave him great many advantages for his knowledge, his health and his future. He travelled to many places with the embassy, interpreting and helping them in their inspections. Especially he worked with Mr. Tanaka in visiting schools and colleges, and in writing out a general system of education for Japan.

He then went to Europe with the embassy, and gave all his time and strength to studying educational systems. When the embassy started for home, they entreated him very earnestly to go back with them; but he declined and went back to America, to continue his theological studies, in September, 1873.

He was retired and studious in his manner. He was greatly afflicted with rheumatism during his studies, and he suffered from its effects at times during the rest of his life; but fortunately his health was in good condition after he came back from Europe. He graduated from the theological seminary in the summer of 1874. Soon after graduation he was appointed a corresponding member of the Japan mission of the American Board of Commissioners for Foreign Missions. He spent the summer in making preparation for returning home, visiting many friends. He was ordained, September 24th.

On Friday, October 9th, the sixty-fourth annual meeting of the said Board was held at Rutland, Vermont. Mr. Neesima was invited to attend the meeting, to bid farewell to his friends. On the last day of the meeting, he appeared on the platform and made a very touching speech for founding a Christian college in Japan. He wrote, "I found my heart throbbing and found myself utterly unable to make careful preparation. When I appeared on the stage, I could hardly remember my prepared piece and I spoke something quite different from my



prepared speech,..... I was moved with the most intense feeling over my fellow countrymen, and I shed many tears instead of speaking in their behalf. But before I closed my poor speech, about five thousand dollars were subscribed on the spot to found a Christian college in Japan."

Toward the end of October, he left New York for Japan via San Francisco.

Mr. Neesima reached Yokohama in December, 1874, and went home, after an absence of ten years less three days. There was great joy in his home at Annaka. His aged father was sick just when he arrived, but he came out to see the lost son, and shed tears of joy. The rest of the family did the same, as if they had received him back from death. He found great changes in the affairs of Japan and in his family.

Mr. Neesima was offered, again and again, places of high position; but he declined them. His sole aim was to establish a Christian college in his native land.

While he was at home many people came, not only from the town, but also from the neighbouring villages, to hear him relate his experiences in foreign lands. So he taught them about God the Father and Christ. He did this so boldly for several days, that the Governor of that province became troubled. The Governor then went to Tokyo to consult the Central Government as to what he should do about Mr. Neesima's teachings. The leading men of the Central Government all knew Mr. Neesima well. So they told the Governor not to disturb Mr. Neesima.

In 1869 the American Board decided to establish a mission in Japan, and Rev. Mr. Greene, the first missionary, came to Kobe. He was soon followed by Rev. O. H. Gulick, who came to Osaka. Mr.

Neesima left his home and went to Osaka to establish a school there, in January, 1875. He at once began to work for the school. Many people of the city approved of it, but the Governor of Osaka Fu was very much opposed to Christianity and did not allow the missionary to teach in the school. Mr. Neesima worked very hard, but could not succeed. So his eyes were turned from Osaka to Kyoto.

Now Kyoto is an interior city and foreigners had never been allowed to reside in it. It had been the center of Buddhism and Shintoism in Japan for a thousand years, and, moreover, it was away from the center of the work of the American Board Mission. It was no easy task to start a Christian school in Kyoto. But having the consent of the mission, Mr. Neesima went to Kyoto in the summer of 1875, to see what could be done.

There was at that time a man named Yamamoto Kakuma, who was then a private Counselor to the Kyoto Fu. He was blind but a very able person. Several missionaries had met him before that time and he was interested in Christianity. When Mr. Neesima went there, he first saw this man, who approved his plan very warmly, and helped him in many ways. Mr. Yamamoto used his strong influence with the Governor of Kyoto Fu for the scheme, and the Governor gave his consent.

In January, 1875, Mr. Neesima again went to Kyoto with Dr. Davis, and they bought from Mr. Yamamoto a lot of land for the school. Next they thought of the name of the school. Many names were thought of; and finally the name "Doshisha" was chosen. Accordingly Mr. Neesima set out for Tokyo to get the approval of the Central Government. After much labor, he at last got the grant and on October 19th, Dr. Davis entered Kyoto with his family. The

people of the city were very much excited at their coming to establish a Christian school, and troubled them a great deal. In spite of all the opposition, difficulty, fear, and anxiety, they at last made all the preparation for opening the school.

On November 29th, 1875, the school with eight students was begun in Mr. Neesima's house, with a prayer meeting, in which all the scholars took part. At the end of the year the students increased to forty.

On January 2nd of the next year, the first ordinance of the Lord's Supper and of Baptism in the city was held at Dr. Davis' house, and on the next day Mr. Neesima and Yamamoto Yaye, the sister of the blind Counselor, were united in marriage.

The work of the Doshisha proved to be a difficult one. Mr. Neesima tried for five months to get passports for Drs. Taylor and Learned. The opposition of the people was very strong. The Government did not allow the Bible to be taught in the school. The missionaries often gave up Kyoto, for they could not do any direct evangelistic work in the city. In June the mission reluctantly consented to build two buildings. At this time Mr. Neesima wrote to Mr. Hardy,—“We are hated by the magistrates and priests, but we have planted the standard of truth here, and will never retreat. To no one else but you will I say that this Christian school could have no existence here if God had not brought this poor runaway boy to your kind hands. The only way to get along in this country is to work courageously, even under many difficulties.”

The criticism of the school came both from within and without. The criticism came even to Mr. Neesima as the virtual head of the school. He felt this very keenly.

The first few years were years of great trial to him. He experienced many difficulties, standing between

the foreigners and the Government, and sometimes between the foreign teachers and the students. But his great aim was to establish a Christian college and give this nation moral and intellectual education. So he sacrificed every thing for this grand purpose. He yielded as much as possible to the foreign teachers. He tried very hard to get the Government to understand the nature of the school. In those days he wrote,—“A heavy trouble has come among our native brethren and also in our school. Oh heavy burden! But I bear them cheerfully by His help, but I think I came pretty near to burst open my brains.”

In the midst of those dark days, in the month of February, 1867, a large letter came to the hands of Dr. Davis. It was written by Captain L. L. Janes, who was at Kumamoto. He asked whether he could send a number of students to the Doshisha. The school accepted it at once, and the students came up in September, fifteen graduates and as many more under graduates. Dr. Davis wrote,—“They came to us with the clothes they wore and an English Bible as their sole earthly possessions.” These students became the nucleus of the Doshisha and the school grew up gradually. They graduated from the theological department in June, 1879.

During these times, Mr. Neesima was very busy for the school and for evangelistic work. He had scarcely any vacation, even in the hottest time of the summer.

In 1876, a school for girls was opened, and in 1878, the Japanese Home Missionary Society, connected with the Kumiai churches, was established, and Mr. Neesima took an active part in all of these works.

The Doshisha came out of troubles, hardships, and trials, and developed gradually in strength; the students increased in number; the graduates began to do good work in many places.

Now came the time to enlarge the school. So in 1883, Mr. Neesima began to plan to establish an university. He held a meeting and appeared before the leading men of Kyoto with his plan. In May, 1884, he published the general prospectus of the university with the names of Mr. Neesima and Mr. Yamamoto.

Mr. Neesima's health at this time was not good, and after his earnest work of nine years he found himself very poor in health. His friends persuaded him to go to China to take rest, but he refused to do so. Then they urged him to go to America. He at first did not like it, but the American Board decided to get him back and friends insisted very earnestly; so at last he decided to go. But he felt it very hard to leave his aged father, his beloved wife, and the school. He left Kyoto on April 5th, 1884, and got on board at Kobe on the 6th. He visited Arabi Pasha, when his ship stopped at Ceylon, and had a very pleasant interview with him. He landed in Italy, at Naples, and stopped several weeks in Italy visiting schools, colleges, and leading men, making educational and historical researches.

On August 5th, Mr. Neesima started from Turin for Switzerland by the way of lake Como, and the St. Gotthard Pass. Next day he went up the Pass with a German gentleman. In the midst of the Pass, he suddenly experienced trouble in his breast, and it was so hard that he felt "it might possibly be the end of my life in this world." The German gentleman went on and left him alone. He prepared to die and wrote his will in two papers. In the first paper he wrote,—“I am a native of Japan, and am a missionary to my native land.....I found myself hard of breathing. It must be some trouble in my heart,..... If I die here, please send a telegram to Pastor Jurino, 51 Via Torino,

Milan, and ask him to take charge of my body. May the kind Heavenly Father receive my soul to His bosom.” In the second paper he said, “I would ask Pastor Jurino to bury me in Milan and send this writing to Hon. Alpheus Hardy, 4 Joy St., Boston, Mass., U. S. A. ....Send a telegram to him at once. Please cut a little portion of my hair, and send it to my wife in Kyoto, Japan, in token of the inseparable bond of union in Christ. My plan for Japan will be defeated; but thanks be to the Lord that He will yet do a wonderful work there .....” He wrote in his note book, “At this moment all sorts of thoughts come up themselves at once. I reviewed the past as well as the future; my plan for our school; my plan for a medical school; my hope to get something for these plans; my filial feeling toward my aged parents; my tender sympathy with my wife; disappointments of my friends in Japan; my grateful feeling towards Mr. and Mrs Hardy; all these feelings and thoughts came up within me and I struggled with them, but I can safely state here that I overcame all these feelings, and prayed to God to let His will be done in me; asked for His forgiving grace through Christ Jesus. I wrote these above two papers because I was ready to go if it be His will. I had many plans for Japan, but I know that the Lord cares for Japan more than I. I humbly committed my country's future to His unerring hand. I felt quite submitted myself to His will, but somehow tears dropped from my eyes and I could scarcely refrain from it. After I prayed for my soul as well as for the friends who might be left behind, I took a table spoonful of brandy to prevent my chills, and put a mustard plaster on my chest to prevent my distressed feeling.”



He recovered from his trouble in a few days, but on the advice of the physician, he travelled leisurely down the Rhine for England. He spent two weeks in London, visiting the universities of Cambridge and Oxford. He sailed from Liverpool for New York, where he arrived on September 27th, 1884. He remained in America about one year, visiting many places, making several plans for the Doshisha, collecting funds for the enlargement of the school. He tried to rest as much as possible, but rheumatism, heart-disease and headache continually attacked him.

He came back to Japan in December, 1885. On the day after he reached Kyoto the tenth anniversary of the foundation of the Doshisha was celebrated and the corner stones of two new buildings were laid. Then Mr. Neesima began to work quietly for the establishment of the university.

In the spring of 1886, Mr. Neesima proposed to establish a school in Sendai. Mr. Tomida, who was then the Vice President of the Japan Bank, and Mr. Matsudaira, the Governor of the Prefecture, helped him very much. The school was opened in October and had more than a hundred students from the very beginning. In June, 1887, Mr. Neesima came to Sendai in order to celebrate the opening exercises of the school.

From Sendai he went to Hokkaido to spend the summer, and stopped at Sapporo. While he was at Sapporo, he heard of the last illness and the death of Mr. Hardy. He wrote to Mrs. Hardy, ".....I miss him very much. I feel quite lonely. I feel my real father is gone; yea, he has been to me more than my father. I believe that he knew me more than all my Japanese friends here. I have lost friends of Japan. My heart is darkened like the total eclipse so recently happened

here. Cheerfulness and brightness are suddenly disappeared. Alas! the total darkness. The air is chilled, the temperature is fallen....."

In the same year, the union between the Presbyterian and the Congregational churches in Japan was proposed. This gave Mr. Neesima great trouble, because he wished to maintain the influence of a real congregational system. This was a great strain on him for several months.

In April, 1888, Mr. Neesima held a large meeting in Chionin, the great Buddhist temple in Kyoto, and appeared for the university before the leading men of the city. He visited Tokyo in the summer of the same year. One evening Count Inouye invited men of rank and wealth to dinner, and let Mr. Neesima speak about the university. The result was that he secured the subscription of 31,000 yen from the leading men of the time. And in the month of November, he published again an appeal for the university.

During the summer of 1888, Mr. Neesima's health was very poor, so that following the advice of the physician, he went to Ikao in August. When he went there he was so weak that he could not ride in a Jinrikisha. He returned home in October, but soon went to Kobe, where he spent the winter. In the summer of 1889, when he was at the seashore, news came to him that his Alma Mater, Amherst College, had conferred upon him the degree of LL. D. He was so surprised at this news that he did not know what to do with this, but at last he received it.

In October of the same year, he went to Tokyo, and never came to Kyoto again. At that time the Doshisha was growing large, having almost nine hundred young men and women in the several departments; and the foundation of the new Science Hall was laid.

After he came to Tokyo, he visited Joshū, and found himself very weak; so he was obliged to rest for a while, and went to Oiso in December. In the new year, he felt a little better, and he spent the first few days in studying the missionary problem in Japan, writing long letters to the leading pastors and workers, in which he urged the occupation of certain new centres. On the 11th January he was attacked by intestinal catarrh, which developed into peritonitis. On the 17th physicians were summoned from Tokyo and Kobe. On the morning of the 19th, Mrs. Neesima was sent for and she arrived in the evening of the 20th. On the same day word came to the Doshisha,—"Kidoku"—very dangerously sick. The students held a prayer meeting and earnestly prayed for his life. But his sickness advanced, and on the next day there was no hope. On the morning of the 23rd he ordered the map which he had been studying, and had it spread before him. He explained his plans for the missionary work and for the Doshisha very minutely. He left messages for Mrs. Hardy and Dr. Clarke. When all this was done, he rested very quietly, gave farewell and shook hands with everybody who was at the bedside. At half past two in the afternoon, January 23rd, 1890, Dr. Neesima quietly entered into rest, with the words "Peace, Joy, Heaven," on his lips.

The body reached Kyoto on the 24th at midnight. All the students and friends, about one thousand persons, were waiting at the station. The school was formed in line of march, preparatory students in front, and the other classes in order, the theological classes in the rear. They carried the bier, changing in turn, by classes. The snow was falling, and the procession marched through the streets at midnight over melting snow, in deep mourning—the scene

is never to be forgotten. None of the students slept that night.

The funeral was on Monday, 27th. A large tent was put up on the college grounds. About four thousand persons were gathered. The tent was not large enough to let them in. So one thousand persons stood outside. The teachers and students of every department, the graduates, Christians of the city and from outside of the city, the Governors of Kyoto Fu and Shiga Ken, and many other officials, the missionaries of his own and other missions, and many others attended the services. Rev. Mr. Kozaki, the present principal of the Doshisha, preached a short but touching sermon from John xii. 24.

The students did everything with their own hands; they dug the grave, carried the casket, the banner, the bouquets, etc. They did not allow any one outside of the school to touch anything.

The procession, nearly a mile and a half long, marched through a pouring rain to the mountain top east of Kyoto where the remains of Dr. Neesima rest quietly, overlooking the beautiful grounds of the Doshisha and the ancient city of Kyoto.

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#### EIWA JO GAKKO, AOYAMA, TOKYO.

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Dear Friends:—

With the delightful sights of autumn spreading out before the window of my room, to write a letter to my brethren and sisters in Christ is a great pleasure to me. I beseech God to give you grace and abide always in you.

In my country, it is just now the harvest time of the year. The golden billows are waving in the fields, chestnuts clad in spiny coats are hiding behind the green leaves, the persimmons in their colored array are looking down upon the

earth, and pomegranates, showing their fleshy teeth, are laughing on the tree. Farmers are rejoicing in the abundance; the children, in the fruits on the trees; and we students, having fresh minds and strong bodies after our long vacation, are diligently studying our lessons.

Reflecting upon the condition of the Japan of forty years ago, it seems very marvelous that I, only a country-girl, write you a letter in English, especially that it is written in the name of Christ. At the time when the terrible sounds of cannon were heard from the squadron of the United States at Uraga, 1854, our fathers were awakened from their sleep. The blood of many innocent people was shed; fortifications, which remain now as the monument of the time and which will tell the condition of Japan, were built in the bay of Shinagawa; and amid severe opposition treaties were made with other countries. In 1875, our Emperor established a Senate; in 1878, he inaugurated assemblies in provinces and departments; an order was made for a National Congress which was first to be held in 1890.

From the time of the visit of Commodore Perry to this land, our country has been thrust into the path of modern civilization. Telegraph posts are found everywhere. Rail roads have been made from east to west and from north to south. Day schools have been established in cities, towns and villages; academic schools in every province; and an Imperial University, consisting of six departments, in the Capital of Tokyo, besides many other schools. As you know, our old custom does not pay much attention to girls' education, for it was considered the only duty of wives and daughters to obey their parents and elders and to keep the house in order. But some years ago, the cry, "Educate the woman, educate the woman," rose from every

side of the country and now many schools have been made for the education of girls by the government and by many private individuals. Besides these, a number of Christian schools are organized by foreign missionaries. My school is one of the latter organizations. The buildings, —school building and dormitory—are situated on a hilly place called Aoyama, where the air is pure and the water clean. Fields are surrounding us and green forests are standing before us. Three foreign ladies live in the school and eight Japanese teachers come from outside every day. Students are trained in the sciences and English, Chinese and Japanese literatures. To learn Chinese seems very strange, but as Chinese literature helped much in our early civilization, much respect is paid to this learning and there are some among us who regard it as the best learning of the world. In many respects, Chinese resembles Latin in their relations to you and to us. We are also taught sewing, penmanship, etiquette, drawing and singing. Besides such studies, we have many meetings in which our Christian training is strengthened. Over thirty students are always in the school and they are all Christians, with but few exceptions. We are linked with one cord, the love of God, and are forming a happy home here below. Such is the condition of my school, and our hearts are so much attached to the school that in long vacations we long to come back to school. Thus the students live in the school four years and receive kind instruction from teachers and friends and after the course is accomplished, they go out to different parts of the country as Christian teachers. Last year we had seven graduates and at present they are working in Tokyo and Yokohama. One of them is remaining in the school, some teach in the day schools, some visit



the houses of the children of the day schools, and others help missionaries in their work. Graduates work apparently outside of the school, and we inside of the school gather materials by which we may become useful members of society, and on every Sunday we go out to teach in various Sunday schools.

It is said abroad that in Japan woman is left uneducated, but this is not true in all cases. If we look over the pages of our literature, we can find many distinguished poetesses and prose writers; and it is said that in certain periods poems and prose writings produced by women were much superior to those of men. Yet they had not regular schools in which to learn, but they were acquainted with Japanese and Chinese literature in their own homes. More than that, our history gives an account of several queens who ruled over the nation and an empress who conquered Korea with a vast army. All this proves that ancient Japanese women were more or less educated and had some powers in society. Now your question will be, "Why then were women degraded in the past centuries?" I would say that it is only the power of Confucius and Buddha that brought women to this mean state. The condition and treatment of women in India, China, Korea and other places where these two religions are accepted as the national belief well show us the cause of the loss of women's rights in our country. Those religions taught of the disadvantages of giving rights to women. Of course these were treated as the national religions as early as the twelfth century, but they did not give such specific teaching at that time, but as soon as they were well planted in the hearts of people, such teaching began to flourish. Though women were despised, yet they received some kind of education from their parents and

elders. They were taught by their parents to write, read, sew, and cook and especially to obey their elders without asking any questions. In higher families, tutors were invited to teach the daughter national literature, penmanship, arrangement of flowers, making of teas in connection with formal ceremonies, and various kinds of music. The chief musical instruments are the *koto*, (the thirteen stringed harp), *flute*, *tsuzumi*, (a kind of drum), *drum*, *samisen*, (a three stringed instrument), and many others which were brought into Japan from China. Among all these the *koto* has the best quality and now prevails in all parts of the country. From their childhood, the ears of the daughters have been accustomed to hear, "Be polite, be polite." To accomplish this, etiquette is taught from four or five years of age until mature age. Penmanship is also taught from childhood, for to write well, neatly, and skillfully is acknowledged as a most necessary accomplishment for both men and women even in the present day, so that sometimes it is said that the character of a man may be known by his handwriting. Daughters were also taught how to use *naginata*, a kind of spear, so that they might be able to resist an enemy. The records of ancient battles often tell us of women who went to war to help their fathers or husbands and killed many rivals. It is an old custom of ours for a mother to give her daughter a short sword at her wedding and it was a speechless warning which may be expressed in these words, "You must not come back home again; but if there be a certain necessity of returning, die with this sword; and if your death is worthy of your husband's house, die with this sword." However, to be obedient is considered the highest virtue of women, and throughout their education we find this teaching.

It is a great honor for women to become the mother of boys. To the boys great care is given, and to the eldest son reverence is paid by the family, and even by his mother, for no other reason than his position of eldest son. From the age of four or five years, they were taught the art of fencing, riding on wild horses, Chinese and Japanese literature, and the sciences. This kind of education was not given to all boys of Japan, but only to those of the higher classes. While the girls were taught to obey, the sons were taught to be faithful to their masters and to love their country, so that they were ever ready to die for their lords and for the good of the country. In many instances, the ancient education of boys much resembled that of Sparta, so that when I first studied history and came to the study of the Spartans, I was immediately led to think of the ancient view of boys' position in my country. The sons of the lower classes were not trained in so many lines, but only learned how to write and work. Such are only a few of the customs of our early education of which I have heard from my infancy and which exceedingly astonished me when I compared them with the present developed ideas. I am glad that I am neither a Chinese nor an Indian girl, but a Japanese girl of the present time who can study and enjoy such great privileges.

It is a very unfortunate thing for a family to lose the blood of its ancestors, and one in whom the heritage is extinguished is thought to be disloyal to his ancestors and to his own family, so that if he sees that no child is born, he hastens to seek a child from his relatives, and if he can find none there, he seeks one from other families. Even a girl is greatly revered by the family if she is the one to inherit her father's name and property, and

if she is the only daughter she is never given to another family to be wedded. The eldest son is always kept in the family without regard to his ability, and is more trained than his brothers. The younger sons are usually given to other families in which no child is born. But this custom of giving sons to other families is now slowly changing.

Thinking of those powers which caged women and made them unable to fly above to a higher atmosphere we realize that the entering of Christianity which opens the door of the cage and gives strength to their weak wings, is a great gift from above to women. We hear foreigners say, "Now is the age of woman," but our condition has not yet reached this point, and we are yet staying in a low state. Yet workers are diligently planting the seeds of women's elevation, and although they do not yet bear good fruit, eternal laws are working with ceaseless power and we will surely see the flowers and taste the fruit by and by.

This is my first time to write to you and my slow pen can not write you all I desire to tell you of, but of all these things you will probably have a chance to hear again.

Hoping that you will be patient enough to read all of this letter.

Yours truly,

Hana Yamazaki.

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### EXPERIENCES OF THE FIRST WOMAN PHYSICIAN IN MODERN JAPAN.

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By DR. GIN OGINO; dictated by Miss GEN SUZUKI.

Translated by KEINOSUKE KIMURA.

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WHEN autumn comes after merry spring and hot summer with its peculiarly clear moonlight and lonely songs of insects in the bushes, every thing seems to induce human hearts to sink into deep meditation

and into the remembrance of past events.

It was when I first came to Tōkyō and entered the Daigaku Hospital as a patient that I began to feel the hardships of human society. After a few months my ailment developed into a disease peculiar to women and I suffered much severe pain; and I often thought that I could not live any longer. At that time they who brought me medicine and food and who gave some light of hope and comfort to my lonely wearied heart were only the nurses. Most of them were very kind when they received many acknowledgements of their favor, but often their kindness could not help me in my pain. While being confined to bed in such a condition, I heard that the Minister of Education was very earnest in correcting the errors of the past and that he selected seven girls of high standing in scholarship from the Takebashi Girls' School to send them abroad for higher education. Such things glittered like a precious jewel before my eyes.

But my body was becoming weaker every day and I had no strength to satisfy my ambition. Thus I spent those unhappy days till the spring of the sixth year of Meiji (1873), when by a special providence I began to get better. While my health was improving, I visited different rooms in the hospital and comforted those who were troubled with the same disease as mine. Sympathy everywhere finds friends and my talks with those friends always ended with the words,—"How unfortunate it is for us to be examined by male physicians." There are many ladies who, disliking to be examined by male physicians, allow their disease to become incurable and thus die in their early days or give a good excuse for divorce to their husbands after marriage or are rendered incapable of making sweet and happy homes. Ah! who will

consecrate herself to save society from this misfortune and sorrow? After long meditation on this matter, I heard some voice in my heart urging me to take that responsibility myself. But I had no means of supporting myself. Should I ask help of others? I had no friend who would help me even to buy oil. What had I to do at that moment? I believed that "where there is a will there is a way," and I resolved to proceed with my own power to overcome every difficulty till I could accomplish my object.

This year I regained my health, after two years of sickness, and entered the school of Mr. Matsumoto Maunen. After a short time I entered the Ladies' High Normal School. It was the twelfth year of Meiji when I finished the course of five years in that school. I had many difficulties and sorrowful experiences during that time, but I will not write of them now.

Then I tried to proceed on the way of my future profession notwithstanding the objections of my friends and relatives on every side. I thought I would enter the University and take a course of medical study, and Dr. Chūtoku Ishiguro, the head physician of the Imperial Army at that time, gave me a great help, but I was not admitted into the University. Then by the kind introduction of Dr. Ishiguro I went to a hospital called Kōju In at Shitaya which was established by Dr. Keitoku Takahashi, and there I received my first lesson in medical science. Indeed, I am greatly indebted to Dr. Ishiguro to have present success.

I had to spend four years of sorrows and difficulties. Heaven was kind enough to preserve me and when I sunk deep in disappointment, there came some unexpected help and I could keep on with my study. It was eleven years ago that I finished my study in medical science.



In July of that year I sent a petition to the City Office to obtain an examination for the legal certificate to become a physician. A few days later, I was called to the City Office, but, alas, my petition was sent back and their "can-not-be-accepted" shattered my hopes.

But this was no matter of special wonder. Of course, the sciences were making great progress, at that time, but the gifts of civilization were first to be enjoyed by men and afterward women might receive the benefit of them. There were some schools for girls, but they were established for the sake of keeping up the appearances of society by Government; and private schools were mostly established by foreigners. I say, *for the sake of appearance*, for if we look at the educators of that time, they were too hasty and in judging the results of girls' education they were like an old man sowing some seeds, who said, "If they do not sprout in three days, I will destroy them entirely." They compared the results of the graduates of the girls' schools who had begun their study only a short time previously with those of young men who had been studying for a longer period of time under more favorable conditions, and they were disappointed; for the results were not as good as they expected, and they thought that women and foolish persons could not be educated.

Now the mirage which was very inviting to the traveller in this desert changed into a cloud on the horizon. In the face of the objections of friends and of relatives I was like a traveller in the desert meeting a storm after sunset. There was no track to be followed nor a guide to take me to the land of safety. Finally I went to Gumma and became an assistant physician to Dr. Matsumoto at Isezaki Machi. One day a man who had a boil with a nail-like head

on his face came to receive an examination. At that time the Doctor was not well and all the charge of the patients was left to me; so I had to examine the man. That disease is considered by medical experts to be most dangerous and most difficult to treat, for a slight mistake in operation will cost the life of the patient. After a careful examination I cut the boil and performed an operation. And he got well in a short time. This happened about six months after my arrival at Gumma, and my success established my reputation in the neighborhood. From that time I could meet more patients than before and it was some comfort to me. In September I returned to Tokyo and sent a petition to the City Office for the second time, but it was rejected. I never had such a hard experience as that in my life before, and I think I shall not have again in the future. It was late in autumn and the beautiful chrysanthemums were blooming and the leaves of the maple-trees were red with the frost. It was becoming cold, but I had no body whom I could ask to favor me with clothes. I was all alone and meditating upon my misfortune. When I got on a certain hill I could see the prosperity of the city but no one gave me the least bit of bread. Now ten years had passed since I left my home. I had met many difficulties and had experienced almost every bitterness and every hardship of human life. But society did not yet receive me. It was not a great sorrow for me that the world did not have sympathy with me, but I could hardly bear the censures and mockeries of friends and relatives which were becoming stronger. I could not think what to do. I got thinner in body, but my desire to accomplish my object was made stronger. A rock in the river causes water to run against it and high waves to rise.

Every thing changes in its extremity, so I was saved from my distress by my friend, Yaye Arakawa. It having become easy to support myself, I studied German and was waiting for a good opportunity to resume my profession.

Opportunity, it will come some time, sooner or later; but it comes always late, when we are waiting. And on the other hand, time does not wait for us. The seventeenth year of Meiji came and went. One day I called on Mr. Kayemon Takashima and asked him for a consultation about my future purpose. He introduced me to Dr. Sensai Nagayo, the Head of the Board of Health. So I met Dr. Nagayo and told him frankly and plainly all my experiences of the past six years. He had sympathy with me and gave me much help. In July I sent another petition for examination. Now the dark cloud disappeared and I could see the bright day. My petition was accepted and I was allowed to receive an examination for the legal certificate of physicians.

At this time I felt a great responsibility resting on me. The many difficulties which I had in my life had prevented me from continuing my studies. So if unfortunately I fail it will be a great shame to me for I troubled the Government with a petition entirely unknown in the past. And what should I say to those ladies who are coming after me. My success or failure would affect the fate of girls' education and the spiritual development of Japanese ladies.

I understood what responsibility rested upon me. The attention of society was turned upon me. The mockery of friends was still around me.

Such were the circumstances under which I was examined. Some days after my examination the City Office reported the names of those

who had passed a satisfactory examination. And I was so glad to find my name among them that at first I doubted its truth.

In the following March I was examined a second time. This time also a lady's name was reported among many who had passed examination. I got a house at Mikumi-chō in Hongo and I entered into public life. A few days previous to this, I received a letter from home telling me that my mother was sick.

My mother became a widow when she was nineteen years old. Even when relatives were opposed to my purpose she was patiently waiting for my success. When I succeeded in accomplishing my object and was able to maintain an independent life and to help my mother to spend her old age in ease, I was obliged to visit her on her sickbed. Two days after my return to my home in Saitama, what I could do to my mother was to beg her pardon for my being absent from her so long a time, calling to the cold ears which could hear me no more.

There are many rainy days as well as bright days, so it may be the law of the universe to have variety; but how many difficulties and distresses are there in human society! These hardships make some noble, but make a greater number disappointed and heart-broken. It seems to be a dream to recollect my past life.

(From the Jo-gaku Zasshi).

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#### RELIGIOUS WORK\* IN THE DOSHISHA MISSION HOSPITAL.

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MR. SHIKATA, of the Dōshisha Theological Seminary, has had charge of the Sabbath service and of the weekly evening Bible Class. The attendants at the former have

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\* Largely from notes furnished by Miss Talcott, in whose special care this branch of the work continues.

numbered from thirty to eighty and those at the evening class from eighteen to twenty-eight.

Mr. and Mrs. Takenouchi, and several theological students from the Dōshisha, have rendered us valuable assistance in the Sabbath School, which is still under the superintendence of Mr. Hori. The attendance has ranged from fifty-two to seventy-nine, about half being children.

Morning prayers in the school are conducted by the nurses in turn. These exercises are attended by such of the convalescent patients as can do so, and at this service some practical thought on the lesson of the day is presented by some member of the Faculty. In this Messrs. Kawamoto, Fuwa, Hori and Miss Naruse have especially co-operated.

The senior and junior pupils have also had a daily lesson in Bible study, Pastor Fuwa and Miss Talcott being their teachers. In these Bible studies the students have manifested satisfactory interest and progress.

The Monday morning prayer-meeting for the hospital staff and employes has been maintained as heretofore.

The only one of the junior nurses not baptized when entering the school received baptism in December.

Differences in the grade of pupils have brought occasional trials which, however, have but afforded proof of that "faith which worketh patience."

It is impossible, of course, to accurately estimate the results of evangelistic work done in the Hospital, although Mrs. Kajitani, a graduate of '91, has preserved a careful record of the work accomplished. At first it is not always easy to interest the patients in Christian truth, and of course it is never forced upon them; but the kindness of physicians and nurses wins the heart, and no one has shown permanent dislike to listen

to the presentation of the truth. Daily evening prayers are held in the wards, and visits at such other times as may seem wise and practicable. Christians often express gratitude for the strengthening of their faith while in the Hospital, and one young man is reported to have said on his return home, "I thought I was going to prison, but I found it was heaven."

Efforts are made to pass over into the hands of Pastors and Evangelists those who come into a knowledge of the truth while here, and from some of them come cheering reports.

Two women have just been baptized in the southern part of the province, one of whom first heard of Christ in the Hospital, and the other's interest in Christianity may be traced, in part at least, to the influence of a sister who, herself learning the truth while here, was refused by her parents-in-law the right to assume priority in understanding and accepting Christianity.

One intelligent woman who listened at first from curiosity or to relieve *ennui*, and then gradually with real interest, finally protested that, there being no Christians in the town, and her mother-in-law being strongly opposed to Christianity, she could not afford to become a Christian. But the truth entered her heart and she found courage to meet the opposition and ridicule that awaited her at home, and writes that her joy is full, her mother's opposition having ceased and she having opportunities to tell to others the glad news of a Saviour.

A boy of seventeen suffering from ophthalmia learned to love to listen to the daily talk on the Promises of Christ, and then finally to commit many of them to memory, as they were read over and over to him by a little lame orphan in the same ward. He returned home finally, to be, we



hope, a centre of light in the darkness, there being no Christian within several miles of his home.

A merchant coming to visit his wife while she was in the Hospital listened to the truth, and went home to give up his dissolute habits and seek further Christian instruction, and, with his wife, to become an interested attendant at church.

While we are not always able to trace the growth of seed planted here, the records show that at least twenty persons have been led to prayerfully seek the truth, and perhaps eight baptisms may be considered as direct fruit of the work of the past year.

In connection with religious work should be mentioned our continued need for a Hospital Chapel. We were sorely disappointed that the finances of the Board were such that the request of the Mission for a special appropriation for this object could not be granted, but we have taken comfort in the thought that some one may be led to help us in our need. Because of the disturbance to the sick incident to the holding of general meetings in the wards these have been abandoned, and the public service is now confined to the waiting-room. The best results of the work require a special place where patients and nurses can, at times, retire for a period of quiet meditation and prayer and to which certain of the patients who desire it may be taken in their beds to attend the services on Sunday. It is a great pity that a Christian institution so complete in other respects should lack in this essential feature of its equipment. Five hundred dollars could be devoted to few more worthy objects than to this. — Seventh Annual Report of the Dōshisha Mission Hospital.

## CHRISTIANITY OF EARLY JAPAN.

By Mr. KŌJI INABA.

Translated from the *Nippon Hyoron* by CHŌNOSUKE NAKAMURA.

### I.—THE PERIOD OF ITS INTRODUCTION.

THE expedition of Marco Polo could not give an impulse to the adventurous European of that time. But toward the fifteenth century, the desire to regain, by discovering the "country of gold," called Japan, the profit of the Oriental commerce which had been cut off by the Moslems, sprang up among the Europeans. Moved by this desire, the discovery of America was made by Columbus and the circumnavigation over to India by Vasco Da Gama was accomplished. And in 1524, the Portuguese adventurer, Pinto, driven by storm, arrived at Taneko Shima, Satsuma. By this accident, the 'country of gold' which was an object of fancy among the Europeans was discovered at last.

'This country of gold' in which the people had dreamed a fairy life and had not experienced any severe struggle but a childish one, was compelled to welcome strangers. Moreover, when strangers introduced weapons needed at that period of war between the feudal lords and brought many other articles which pleased the people, these proud lords who had slighted strangers hitherto could not but welcome them, and several harbors were opened for trade and commerce. If strangers did not drop anchor in the harbor of one lord but in the harbor of another, the former became jealous.

Thus, when the current of commerce overflowed within our country, it was natural that the spiritual civilization of the west should come at the time in which the material civilization came. The Portuguese who came into our country at this time taught Christianity (Catholicism), and when the number of its believers gradually

increased, Gikan Ōtomo, the prince of Bungo, sent his minister, by the name of Gensuke Uyeta, to Rome, with the purpose of gaining information concerning her actual condition. But at this time Christianity was spread personally by the merchants, in a manner similar to that in which Confucianism was taught by Ame-no-Hiboko before the reign of Ōjin and Buddhism by Shibatatsu before the reign of Kinmei. (The reigns of Ōjin and Kinmei are respectively regarded as the beginning of these two religions). It is not proper to regard such personal work as the beginning of Christianity until Francis Xavier came and began to preach and teach it.

Now I would like to show the circumstances under which Xavier was led to come to our country. In 1548, there was a youth called Ryōsei in Satsuma. This youth having committed murder, escaped to a Portuguese ship which lay at anchor. Then he was carried to India and delivered to the care of Francis Xavier. Now, Xavier was one of the leaders of the Jesuits and was called 'The Apostle of the Indies.' He educated this youth according to his doctrine and baptized him after two years and gave him the name of Paul. One day it happened that this youth told Xavier that preaching in Japan would not be difficult. Then Xavier determined to come to our country and started with two other missionaries, making Paul their guide. Our country, at this time, began international intercourse a little, and the feudal lords were not bound to obey their Shōgun so implicitly as in the flourishing age of Tokugawa. Under these circumstances, foreigners could land and travel wherever they pleased.

On the 25th of July, 1550, Xavier's party arrived at Kagoshima, Satsuma. At this time, Yoshishige Shimazu, the lord of Satsuma, had the ambition to dominate over all the Kyūshū, and raised up strong warriors and tried to

enrich and strengthen his own province by opening international intercourse. The lord, seeing that the Portuguese in his province respected Xavier a great deal, called him to his own province and gave him permission to preach the new religion, with the purpose of currying favor with the Portuguese. After several years, the Portuguese, seeing the inconvenience of trading at Kagoshima, removed to Hirato of Hizen in Kyūshū. But this province, Hirato, belonged to another lord called Takanobu Matsudaira, and he was an enemy of Shimazu, so by this change, the priests (of Buddhism) advised that lord to forbid the preaching of the heresy. Then Xavier escaped from Hirato and, with the purpose of going to Kyōto to receive permission to preach from Yoshiteru Ashikaga, the Shōgun (the title of the ruler) of this time, started toward Yamaguchi, a town in Chōshū. After three months of severe trouble, he arrived at Kyōto at last.

But just at this time, Chōkei Miyoshi had revolted against the Shōgun and the capital was left in a state of anarchy, the Shōgun himself being driven away to Ōmi near the capital. Thus no one could get any chance of listening to the new religion. Previous to this, when Xavier was to leave India, he received a letter and presents from the bishop of Portugal in India, and brought them to present to the Shōgun. But Xavier, seeing the impossibility of appearing in the presence of the Shōgun, returned to Yamaguchi and presented the presents and the letter to Yoshitaka Ōuchi, the lord of that province. The lord received them with good will and rented a room to Xavier. Thus he, getting a good opportunity, worked earnestly and baptized over three thousand persons. After the lord's death, his successor, Yoshishige Ōuchi, treated Xavier with reverence. So during a few years, he established five churches within Kyūshū and destroyed some of the

Buddhist temples. From this time Christianity became flourishing in the western part of Japan.

When truth prevails, its force is like water which flows downward. No wonder that the influence of Christianity reached to the capital and the neighbouring regions, when we see the western part was almost Christianized. In 1559, Viera, the successor of Xavier, gained audience with the Shōgun and was permitted to preach the new religion, and within two years thousands of the people were baptized, Chōkei Miyoshi being the preëminent convert. When Yoshiteru, the Shōgun, was murdered and Yoshiaki succeeded to the throne, Nobunaga Ota had the power of dictating the army. He, hating the pride and licentiousness of the priests of Buddhism, welcomed the missionaries very kindly. By September of 1568, he invited Organtán and two missionaries and permitted them to preach, asking the consent of the Emperor Ōgimachi. Nichijō, a priest of Buddhism, opposed them but in vain. A church, by the name of Yeiroku-ji, was built by Nobunaga, but afterwards the name was changed to Yenreki-ji. Moreover, Nobunaga established a church and a school in his own province. From the time when he was converted, his ministers and servants were converted one by one, and they also built churches in their own towns and called in missionaries. Thus Christianity became influential in the capital and in the neighbouring regions, and some of the converts became Christian evangelists.

One may wonder how Christianity was spread so rapidly, when the people were absorbed in fighting and killing one another and did not seem to understand the meaning of morality and religion. But when we penetrate into the very root of this pitiable condition, we can easily see that there could not be any better opportunity than at this time. It may seem as if the people forgot the moral relations

existing between them and their lords, parents or friends fighting against each other as beasts do. But the spiritual element in the depth of their hearts was not entirely annihilated; it often radiated a dazzling light and shone through the darkness of their hearts. When the people see the pitiful state of dead bodies severely and cruelly wounded, and think of their friends disappearing in cruel battles, they can not help but cry against the cold and still moon in vain. Thus they began to think of the great problem of man and learned their own helplessness. In this way they were led to seek comfort, peace and hope by religion. This is the reason why Buddhism was influential through many centuries of anarchy. But now, the religion which was as a lamp in the dark night lost its light and its life and fell into irregular flickering. The priests who must obey the principle of benevolence and compassion had thrown themselves into the midst of the prevailing current of struggle, and thus degenerated into a sinful condition. The people who had revered the priests with enthusiasm previously, became now their enemies, and no one blamed those who burned or destroyed the temples and the idols. Thus the religion which gave a certain kind of peace and hope fell down into the dust, and the people were obliged to seek peace, in another way, and longed for a new religion. Now, the introduction of Christianity at such a time was like a refreshing spring given to a thirsty person, or food to the hungry. No wonder that thousands of converts rose up. Of course Christianity at this time was Jesuitism and far from the true spirit of Christianity. But its doctrines of salvation and atonement were glad tidings to those longing people. When this new religion is compared with Buddhism which is so warlike and depraved in its actual condition, while it teaches



the principle of benevolence, any one can clearly perceive the great difference between these two religions. Especially the Jesuits' description of the happiness of the material future was very well fitted to the hearts of these ancient warriors who passed their time in peril. They were like the Moslems who fought boldly expecting pleasure in the heavenly kingdom. We can imagine how the minds of the people were inclined to this sect of the Jesuits from the following words delivered by Nobunaga in the presence of many lords,—“The things which the missionaries teach are all true, but the priests teach falsehood and vex the people.” At such a pitiful period of anarchy the lords, their minds being absorbed in fighting, could not have any leisure to help and comfort the miserable people. The people were helpless and friendless. But as Christianity was introduced, the poor were helped and comforted and the friendless gained kind friends. The missionaries, seeing this miserable condition, established first an asylum to help the poor, and, secondly, a hospital to cure those persons wounded in battle, and, lastly, schools of common and higher courses of study for educating the young. Among these schools, that of Funai in Buŕgo, that of Arima in Hizen and that of Yasudo in Ōmi were the most flourishing. In the Daigakkō (university) of Funai, not only Theology was taught in Latin or in Portuguese, but also Astronomy, Geography, Literature and Medical Science were taught, and degrees were conferred upon the best graduates. In such a period, most of the people could not learn to write even their own names and no trace of learning was found except among the priests. But the young persons who graduated from these schools came to understand what learning and morality mean, and some of them attacked the errors of Buddhism by writing books and

some of the books were printed with type which had been brought from Europe by the missionaries. Mr. Ernest Satow, formerly of the English Legation in Japan, collected fragments of these books, and published in England a book by the name of “*The Publications of the Jesuits in Japan.*” In this book, Grammar, Dictionary, Catechism, Confession of Faith, Lives of the Saints, and other religious tracts written by the missionaries are recorded. Though we can not find in this book any translation of the Bible, yet we find the “*Imitation of Christ*” by Thomas A’Kempis and *Æsop’s Fables*. Thus Christianity at this time became a lamp unto the poor people who wandered about in a dark world; and thousands of them received the Gospel. That they were moved by those works of the missionaries, we can see by the following letter written by them, of which we can not be sure that all is true, and sent to the bishop of India,—“The Japanese are kind to animals while they are cruel to men. Since such a cruel custom exists, the establishment of hospitals surprised the whole nation, and some said that they could not understand why Christians help those who do not believe in their religion.”

Thus these early missionaries not only gave a good example by their virtuous conduct, but also worked very hard to gain the hearts of the people by social and educational works. As the result of these works, within thirty years from the time of Xavier, the number of the believers increased very rapidly, and almost into every large city and town Christianity was spread, and even up to Sendai and Matsumaye. According to the record of Kaempfer, a Hollander, there were over three hundred missionaries, two hundred and fifty churches, several monasteries for the young nobles and three hundred thousand believers. Among these, there were such powerful lords as

Yoshishige Ôuchi and Nobuhide Ota. The former was so very earnest that he sent to Rome his two cousins with two guardians, to present letters and gifts to Gregory III. And, before and after this, other lords such as Yoshihisa Shimazu, Ujisato Gamô, Masamune Date, etc., sent ambassadors to Rome. Thus Christianity was so powerful that within a few years all the people might have been converted. But there suddenly arose a storm which scattered the beautiful flowers of hope and prevailed against Christianity.

#### II.—THE PERIOD OF PERSECUTION.

Nobunaga's faith was not earnest and true; he accepted Christianity as a means to deprive the priests of their power. Hence, after he accomplished this plan and crushed out the priesthood, his relation to Christianity was changed, and the rapidity of its spread and the strength of the union of the believers became the objects of his jealousy. But Christianity was not forbidden yet, because Nobunaga was busy with military affairs. After him, Toyotomi and Tokugawa rose up successively, and Christianity was hated by them, while the priests were not hated as much as Christianity. Consequently, the edict prohibiting Christianity was promulgated, and cruel persecution by crucifying, murdering, burning, and excommunicating, changed the whole country into a state of bloodshed.

He who stood in the position of chief over the lords did not at this time have any right of inheriting his position; therefore, he must endeavor to drive away all things which might endanger his position. Now, Hideyoshi Toyotomi rose up from the low position of a servant and subjugated different lords, and accomplished the great work of uniting them into one under his rule. But since his generals were previously his friends or his superiors, he was always in fear of disobedience, though he stood above

them. During these years, the antagonism between the new religion and Buddhism became stronger and stronger. The Christians endeavored to win Buddhism by their strong union, while the priests worked earnestly to meet them by disciplining their believers. And this antagonism grew to the point that these two parties were ready to fight against each other with weapons, if they had opportunity. But Hideyoshi, seeing that such an antagonistic spirit would endanger the state by separating it into parties, determined to forbid the spread of the new religion.

Thus he determined but could not promulgate the edict of prohibition easily, because, in addition to the fact that many minor lords were earnest Christians, powerful lords such as Ujisato Gamô, Hideiye Ukita, Mitsunari Ishida, Yukinaga Konishi and Masanori Fukushima were earnest Christian believers. Hence, Hideyoshi waited for a good opportunity. Afterwards, when he went to Hakata in Kyûshû, to subjugate Shimazu, the lord of this province, he found a few pretexts for promulgating the edict.

The first pretext was the immoral conduct of the Portuguese. At first they were kind and gentle towards the people, being very careful of their own daily conduct for the purpose of gaining the hearts of the people. But by and by these merchants, being accustomed to the kind treatment of the people, became dissolute and unkind. Even the Japanese converts were polluted by them. The merchants enticed women to their ships, day and night. Consequently, the rumor that though the missionaries advised them and rebuked them they did not only not obey that advice but became more and more profligate; and at last started for other ports where no missionaries lived, and spread over the country. Hideyoshi hearing this rumor fancied that Christianity had no power to reform the people and began to think

that the missionaries themselves must be hypocrites.

The second was the willfulness of Hideyoshi himself. A large Portuguese ship entered the port of Hirato when he was planning a foreign expedition. So he, embracing this opportunity, tried to make the Captain of the ship sail toward Hakata, with the purpose of confiscating it by finding some pretext. But the Captain, having received a letter from a certain missionary, had an interview with Hideyoshi and refused to set sail, because the stormy sea was not suitable for a voyage. Now, Hideyoshi thought that the missionary made the Captain refuse him his request; thus his treatment toward missionaries became ruder and ruder.

The third was the dissolute conduct of Hideyoshi himself. He was addicted to venery and drinking and eating beyond moderation, often polluting the wives of his ministers. Jaku-in, a bad priest, was favored by Hideyoshi because he enticed women to Hideyoshi's house. One time, this priest went to Arima and saw a young Christian woman and tried to entice her; but he was reviled and disgraced by her, so he returned to Hideyoshi and slandered her. Thus he became more and more unkind towards Christianity.

But it is easily seen that these several pretexts could not be the reasons for prohibiting Christianity. We can not believe that the quick mind of Hideyoshi was not aware of this. But since he was seeking any chance to forbid it, he seized those pretexts gladly. In 1578, the different churches were destroyed and the edict of the prohibition of Christianity was promulgated. Those who did not obey the edict were put to death, and missionaries were obliged to leave the country within twenty days. The lords and the governors of different provinces tried by all means to persuade their people to abandon Christianity

and to return to their old religion, and this they did using even their swords. Yet the advancement of Christianity was not arrested by such means. The people believed in it and even those who occupied high rank believed in it secretly. The lords in the western part of the country concealed missionaries in their own province, and the number of them was over one hundred. Those who could not live in their own province because of the persecution, went to other provinces with the purpose of spreading their religion and of enjoying liberty. This circumstance resembled that of the early Christians scattering into Galilee and Samaria, when they were persecuted in Jerusalem. Thus the edict was not as successful as Hideyoshi supposed. By the letters of the missionaries we see that notwithstanding the number of the martyrs was over twenty thousand, within the year of 1582 over ten thousand new converts arose. The courage and the earnestness of the martyrs quickened the souls of the unbelievers and made them know the truth of Christianity. And those who believed in it from this time came to have the determination of sacrificing their lives for the Lord's sake, as their predecessors had done.

Thus the edict was not successful, but rather became the means of strengthening Christianity; therefore, Hideyoshi was obliged to plan some other way of extinguishing it. Previous to this, he had been planning an expedition to foreign countries for the purpose of warding off the displeasure of the lords under his control and of strengthening his own position; but he could not get a chance to carry out this plan. At this time the power of the Christians became stronger day by day, so that it was difficult to control them even by the command of 'His Highness' (applied to Hideyoshi). He then determined to begin the expedition with the object of



destroying the Christians, before the state should be separated into Christians and non-Christians. I will not try to explain minutely the relation between this expedition and Christianity, but it was one great hope of the expedition to lessen the power of the Christians, because the most excellent generals and the best soldiers were almost all Christians. Hideyoshi's plan in this expedition was to make them settle in China, if he succeeded in subjugating the country; or to make them fall in battle, if he was not successful. But financial difficulties and the displeasure of his generals made His Highness discover the error of this plan and compelled him to adopt another one.

At this time there was an adventurer, named M. Harada, in Naniwa, now Ōsaka, who planned to aggrandize himself by stealing the Philippine Islands; and this man, having obtained permission to go to Manila as an ambassador, went to those islands. But these islands belonged to Spain, and Comes Belles, the Commander, was staying there; and Harada got an interview with him and presented Hideyoshi's letter, saying,—“Without any hesitation surrender the islands, and if there be any delay, they will be subjugated soon.” Unfortunately the Spanish army on these islands was very small, and moreover, they who had heard about the strength of the Japanese army and Hideyoshi's ability as a general, trembled at the ambassador's threatening words. But the Commander fulfilled well his part, retained his honor as the Commander, and answered that he could not surrender the islands without the permission of the King of Spain, and made a request to open international commerce. Thus Harada being unsuccessful, returned to Hideyoshi and represented that Manila did not obey the command of ‘His Highness’ because the missionaries on the islands advised the Commander not to surrender them. And

Harada's purpose in this slander was to raise up the expedition to subjugate the islands by exciting Hideyoshi's irritation. But this plan was not successful; because Hideyoshi believed that to extinguish the Christians in the country was the first thing to be done, rather than to make such an expedition.

Now all that Hideyoshi planned for driving out the Christians was in vain, and he was filled with displeasure and was anxious to find some opportunity by which he might accomplish his purpose so long cherished. Fortunately for him there occurred several events by which he was compelled to take decisive steps against Christianity.

The first of these events was a matter of confusion and contention between Japan and Portugal, and it was related to the antagonism between the Jesuits and other sects. At this time the two countries, Spain and Portugal, were under the sovereignty of King Philip II. and were politically united, while commercially they were rivals. Portugal carried on commercial intercourse with the East Indies, while Spain traded with the West Indies. But the avaricious Spaniards, seeing the great profit of Oriental commerce, started up a rivalry with Portugal by occupying Manila. Since the centre of Oriental commerce was Japan, the Portuguese determined not to be robbed of their advantage by the Spaniards, on the one hand, while, on the other, the Spaniards tried to rob them of it. Thus both parties began to blame each other, and the antagonistic spirit became more and more intense. It was a sad thing that Christianity should be swept into the midst of this turbulent current. Commerce and evangelistic work had a close connection, helping each other. The Portuguese were gaining great profits by the church, and the church enjoyed many advantages from commerce.

There was mutual sympathy prevailing. Now the Spaniards, seeing that the Portuguese were gaining great profits from the evangelistic work of the Jesuits, sent the Franciscan, the Dominican and the Augustinian missionaries, without knowing that the Japanese treatment of the new religion had changed. In Spain, these missionaries were far inferior in their character when compared with the Jesuits. But when those missionaries came to our country, their quick movement was superior to that of the Jesuits; because the former preached the Gospel publicly, while the latter worked secretly, obeying the edict of Hideyoshi. The Franciscan missionaries, proud and narrow-minded, acted as the haughty Pope did in their country, and intended to apply the inquisition and the system of punishment which was followed by the Pope in Europe to the members of the other sects in Japan. G. Maeda, the Governor of Kyoto, who was an earnest Jesuit, told these missionaries to preach secretly as the Jesuits did. But the missionaries did not only not obey the Governor's advice but became more haughty day by day disobeying the edict. They built churches in Kyoto, Ōsaka and Nagasaki. From such circumstances, the commercial rivalry was changed into ecclesiastical rivalry. Thus the severe antagonism between the sects, and especially, the pride of the Franciscans, increased the irritation of Hideyoshi.

The second of these events was the threatening words of careless Spaniards. In 1606, a great Spanish ship being wrecked on her voyage from Manilla to North America, arrived at Katsuragi-ura, Tosa. Then the lord, M. Chōsokabe, reported this to Hideyoshi. N. Masuda, a minister of Hideyoshi, seeing that the ship was laden with weapons, soldiers and missionaries, advised him to confiscate her and all that she carried. Since Hideyoshi was worried about the want

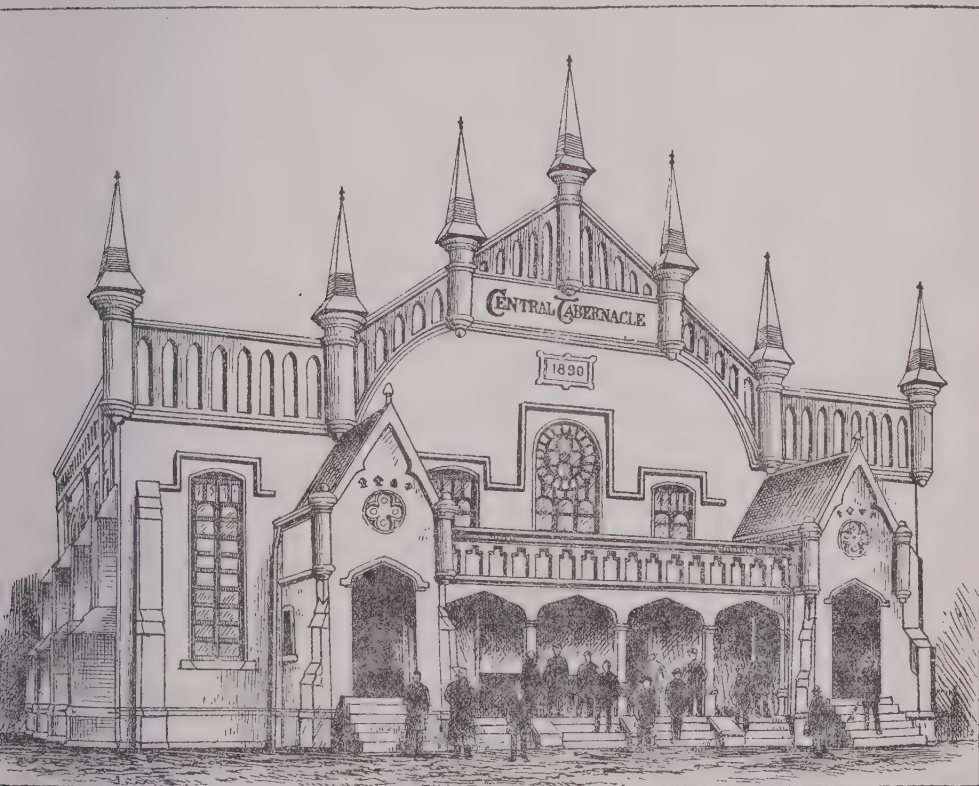
of money at this time, he heeded that advice at once, and sent Masuda to that place to confiscate the ship. But the Captain of the ship, to disregard the command of Hideyoshi, pleaded that the right of commerce was given to the Spaniards, and, showing a map, pointed out those countries which belonged to his country, to show her strength. Masuda, being surprised at the extensive dominion, asked the Captain about the policy by which Spain extended her dominions. Then the Captain answered and said,—“Our King first sends many missionaries to different countries, and after these heretic nations are Christianized, steals those countries by sending an army with which the converts will co-operate.” I will not try now to see whether these words pointed a historical fact, or whether Spain took such a policy, or whether Masuda did not exaggerate these words; because this will become clear when I discuss the persecution under the rule of Tokugawa. Now Hideyoshi, having discovered that these words had corresponded to what he was suspecting for many years, confiscated all the valuable things which the ship carried, and drove her and all the crew back. Jaku-in, a bad priest, seizing this opportunity, told Hideyoshi that missionaries did not obey the national law and were plotting against the state. Then Hideyoshi determined to extinguish all the missionaries and all their believers by taking cruel measures.

At the end of 1606, six of the Franciscan missionaries, three of the Jesuits and sixteen converts were crucified. They were the first martyrs in Japan. Urban VIII., in 1624, performed a magnificent ceremony for them in St. Peter's Church, Rome.

The persecution of Hideyoshi ended with this tragedy, when he died. Some say that he persecuted the Christians because he thought that Christianity was not fitted to the state. But when we see that he answered

Comes Belles, the Commander at Manilla with the following words, when he was asked of him the reason why missionaries were crucified,— “Because the Franciscan missionaries did not obey the national law, they were crucified, but not because they

Religion.  
were Christians.” we can see that the object of the persecution was to check the antagonism between Buddhism and Christianity, which seemed, to Hideyoshi, to contain certain germs that would produce the separation of the state into various antagonistic parties.



### CENTRAL TABERNACLE, TOKYO.

By the Rev. C. S. EBY, D. D.

**T**HIS institution is an enterprise under the auspices of the Methodist Church, Canada, which seeks to meet on a scale somewhat larger than the usual methods, the unique opportunity afforded by the gathering together of immense numbers of students in the Imperial University and many other colleges and schools

established in and near the Hongo section of this enormous city. It was felt that it was wise to make the experiment of a bold and earnest effort on lines at once intensely evangelistic and at the same time such as would appeal to the intellectual trend and the social needs of the situation, so as to lead large numbers to hear and to heed the gospel. The idea of planting down a large institution, without a strong church membership to back it, with the idea of gathering in large



numbers of young people especially, indicated the fact that the undertaking was to move on lines of operation differing in some ways from ordinary church work. For if the crowds were attracted and large numbers brought in, there must be a sufficient force to mould and train the raw element into experienced Christians or the fruitage would be scattered. As an indication of a safe and efficient line of work for this purpose, there existed in England and America illustrations of city missions carried on to great success under approximately similar conditions from which much could be learned.

The idea was to provide attractions that would bring together large audiences, and the enthusiasm of numbers to illustrated lectures and sermons and other means used to bring Christ and the people together, and thus turn strangers to Christ into earnest Christians. It was intended to minimize as far as possible the sectarian element, urging all to unite with some branch of the church wherever each one could get and do the most good, and at the same time to preserve all the advantages of a live denomination by providing in the institution all the appliances of church life and activity, so that all who wished to do so, might find a church home on the spot and turn in their strength as fellow-workers to lead others to the Saviour. To provide at once all the machinery of a church home and workshop, to manipulate a large number of converts on so large a scale, evidently required very much more than an ordinary church equipment. It was felt that the following things were absolutely necessary to give a reasonable hope of permanent result on a large scale.

1.—A suitable and easily accessible centre in the midst of the people to be reached.

2.—A large and well equipped building where a multitude could be gathered and where smaller meetings

could also be held, and furnished with musical and stereopticon instruments to render the place attractive and instructive.

3.—A group of earnest workers to take charge of different departments.

4.—A free hand in the use of methods.

5.—A considerable amount of money for extraordinary expenses.

The first of these requirements has been met, for a better site than that on which the Tabernacle stands, in the immediate neighborhood of the University, in the very midst of a hundred schools and on one of the principal streets of Hongo, could not be found in the city of Tokyo. For the second, an audience hall seating some one thousand people has been erected in brick with a temporary front, which it is hoped shortly to remove so as to enlarge the building forward, adding necessary rooms and adorning the whole with a handsome façade. At present the space beneath the galleries can be partitioned off for smaller gatherings, the partitions being removed when the whole audience room is required. The building is lighted by electricity and is specially arranged for stereopticon illustrations, the light being under the direct control of the speaker on the platform. A very powerful double stereopticon is doing good service from the opposite gallery. An excellent two manual Vocation placed in the gallery behind the platform is presided over by a capable and enthusiastic organist, who has lately added some extra pipe stops thus increasing the scope of the instrument twofold. Thus our external equipment is ample for a start. As to the fourth and fifth points. We have never been hampered as to methods of work and at the end of each year, income and expenditure have about balanced.

With regard to the third point we have had a varied experience, which has demonstrated very clearly the

wisdom of the demand for a staff of experienced workers to conserve the fruitage of the work done. The results seen when we had efficient co-workers showed that a full equipment would have produced all that the most sanguine could expect. The building, the music, the illustrated lectures and sermons, the spirit pervading the whole have attracted large and constant audiences. No doubt very much good seed has been sown in the hearts of hundreds of young people who otherwise would not have been attracted to the cross, the fruitage of which will be seen in other days and in other places. A great many have applied and do apply still for further instruction and for Christian baptism in the Tabernacle church; many of these have developed into satisfactory Christians and some into excellent workers. For one short time we had an illustration of the remarkable amount of good a trained young man could do among those who came thus near enough for hand picking, and for a short time also we had the help of a lady missionary whose work among the women was simply wonderful in its results. But for two years these helpers have not been provided and the result is that, while much good is being done, but little comparatively is gathered in by the institution. For the coming year we are to have the help of a gentleman and lady, both tried missionaries; so that we look forward to a year of larger development and more apparent fruit-gathering.

### ST. PAUL'S SCHOOL, TOKYO.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

By B. S. KIMURA.

ONCE Mr. Saotome told all the students of St. Paul's that if we intend to introduce true spiritual civilization into our country, we must depend on our young men, but all of

them except Christians are very uncertain and untrustworthy. They have lost all the virtues of young men,—honesty, faithfulness, righteousness, etc. And it is the duty of Christian young men to help in recovering this lost morality. So that we want to form an association in our school, even if it is a very little group of weak and poor Christian soldiers. We hope to be guides to other young men who are not Christians. If we work hard with active minds and pray very hard with all our hearts, our Father who is Almighty will lead us with His gracious hand and will help us to stand steadily against the devil's temptations. This was the beginning of the Young Men's Christian Association in our school. And by the help of Rigakushi S. Kimura and professor Kubota the association has made great progress and has now become an influence for good in our school.

The association is composed of professors and students who are Christians, but every one who accepts the aims of the association may attend the meetings and may speak, even if he is not a Christian.

The aims of the association are to improve our morality, to purify our consciences, to help each other when we are sick or in any other trouble, and to lead wanderers from superstition to our Father in Heaven. There are about sixty members in the association.

Meetings will be held at 3.30 P.M. every Thursday, and once or twice in every term, a public meeting will be held. At the weekly meetings, every member either Christian or non-Christian will pray and speak a few words; and at term meetings, famous preachers will be invited to deliver addresses.

On October 28th a term meeting was held in the Parish Building and Rev. Honda and Mr. Niwa were invited to deliver addresses. Mr. Niwa spoke first on the subject, "What do I believe?" Next Rev. Honda spoke on

the subject, "Spiritual Crises." Their addresses were full of excellent points for young men; and were loudly applauded at the end.

### KWASSUI JO-GAKKO, NAGASAKI.

NAGASAKI is in Hijien, one of the provinces of Kyūshū (nine provinces), the southern island of Japan. It is one of the five open ports in Japan and is a busy and thriving city of 60,000 inhabitants.

It is situated on a beautiful bay surrounded by high hills; a rather narrow entrance leads to a good sized harbor affording anchorage for many ships, foreign and Japanese. While outside the bay great breakers might come and swallow up many ships, inside there is safety.

The bay and its surroundings present one of the most beautiful landscapes any one can even imagine. At night when all the ships are lighted they look as if another starry heaven were beneath as well as the one above, while the moon reflects her light upon the water making it look like a silvery sea. I am sure my readers would enjoy being here. Various names have been given to it expressive of the beauty of the harbor, one of which is, "Gem Coast."

Every nationality seems to be represented in the city—American, English, French, German, Portuguese, Danish, Russian, Swedish, Austrian, Negro, Jew, Chinese and Korean. On one of the bluffs, beautiful for situation, removed from the crowded city and facing the bay is the Kwassui School.

Kwassui means, "The living water." The building is large, one hundred and sixty feet long, with two wings of ninety-eight feet each.

A chapel and fourteen rooms are on the lower floor. Thirty-eight dormitories, well ventilated and comfortably arranged for boarders, are on the second floor. A dining room is in a

different building, one hundred-twenty feet by forty-eight, and two serving rooms, foreign and Japanese, and two girls' rooms are on the second floor.

The object of the founders of the school was to give Christian Education to Japanese girls and qualify them for the responsibilities of life whether in public or in private.

At the beginning the school consisted of one pupil, afterward several girls came from Kagoshima, a city in the southern part of Kyūshū.

On account of our old customs it was difficult to find girls for the purpose of educating them, especially was this true in the port of Nagasaki.

So the school has had to face many difficulties and disappointments. Some failures have been made, many plans have not worked out just as the teachers hoped and many stormy, dark and intricate ways have been trodden.

Some people said to the teachers that it was impossible to see any success, and it was just time and money wasted; but they did not listen to what was said.

They went on quietly with their school-work, believing the Lord's word, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"; and, "Lo, I am with you"; and that He inclines His ear to hear prayer.

Now, you see in His wondrous love and might He has brought them through deep troubles and trials and He has also nourished a few of the seeds sown for Him and caused them to bring forth sixty or one hundred fold.

When I came to the school, there were only sixteen girls and one Japanese teacher besides the two foreign teachers.

The highest class girls were studying Japanese History, Third Reader and something else. It was more like a family than a school, we were children then, so we spent most of



our time in playing with toys, keeping store, etc., as we did not know how precious time is.

The English language sounded so very funny to us smaller girls, and it was quite curious. If we could learn one word or a very short sentence, we felt very proud of it. Gradually more girls began to enter the school, but we wondered how and when our building would ever be filled. It did not take very long waiting till we had one hundred and ten boarders and twenty day pupils, with three foreign teachers, six Japanese male teachers and eight lady teachers.

Every room is crowded with pupils, one by one the rooms which had been assigned for teachers and other purposes have been given up for rooms for girls.

We could have more girls if we only had more rooms. The chapel can hardly hold us, therefore, when we have meetings, we find it very hard to accommodate all who come. The school course is divided into four, Preparatory, Primary, Academic and College courses; and there are four departments; Biblical, Musical, Scientific and Art. There are far advanced girls and some girls are taking one of these departments as a specialty.

We have two Literary Societies, one for the higher class girls and another for the younger ones. In 1886, when Miss Leavitt came to Nagasaki a Temperance Society was organized among us. Eighty of us are Christians. We go out every Sunday to teach children in Sunday schools in different parts of the city. We have twenty graduates from the school including those from the Biblical Department.

They are scattered here and there in the Lord's vineyard; two girls are teaching in the Fukuoka school which had seventy-five pupils last year, one in the Kunamoto school which is very small yet, and six in this school besides the Bible women who are stationed in

different places and are doing good work.

Yours Respectfully,

Tomo Inouye.

#### DOSHISHA GIRLS' SCHOOL.

THE Doshisha Girls' School was opened on the twelfth of Sept. The first impression we received was one of loneliness, because of the emptiness of the seats. The President, Mr. Kozaki, has gone to America; Mr. Isogai, who taught Japanese last year, became the Principal of the Kinjiyo Girls' School in Nagoya; Mrs. Ebina, who was Superintendent of the dormitory, retired from duty to follow her husband who has accepted a pastorate in Kobe; and Miss Akiyama, who was the teacher of sewing, died suddenly during the summer. She had taught in our school only one year, but her systematic way of teaching gave great satisfaction to all the sewing classes. When she came to the school, she was not a Christian, but she received baptism in June. We heard that she died very peacefully and calmly. Thus we have lost four principal leaders, in a short interval. So at first we thought that this term would be very lonely. But Providence helped us and gave us what we needed. After a song and prayer at the opening ceremony, Dr. Ichihara said that he took Mr. Kozaki's place during his absence and although he had no ability, he would do for the school as well as he could. When Dr. Ichihara finished his speech, the Principal, Mr. Matsuura, introduced four new teachers to the students. They were Mrs. Miki, Mr. Sakata, Mr. Kimura, and Mr. Otani.

Mrs. Miki is the wife of a military officer, and served in a "daimyō's" family when she was a girl. Some years ago she taught needle-work in the Matsuyama Girls' School and after that she lived in Osaka and, in Nagoya, where she was regarded as a superior

woman among the Christians and called "peace-maker" in the church. We think, the Doshisha Girls' School will be very peaceful during her stay.

Mr. Sakata was a teacher in the Kobe Girls' School. He taught there very acceptably during the last few years. He has come as teacher of physics and psychology.

Mr. Kimura and Mr. Ôtani are both graduates of the Doshisha. The former taught in one of the Girls' Schools in Nagoya and afterwards he was a successful evangelist in Tsu, and it is said that he is planning to go to America soon. The latter is a teacher in one of the departments of the Doshisha. He is thoroughly acquainted with the Japanese language and history.

A few days after the opening. Miss Suyama, the sewing teacher, came from Okayama. She is a graduate of the Jiunsei Girls' School in Takahashi, the same school in which Miss Akiyama, her predecessor, studied. Besides that professors in the Doshisha Boys' School come to help the school. In the English Language and Literature we have Miss Meyer and Miss Denton, and in music we have Miss Wainwright, Miss Takenouchi, a graduate of the school, superintends the dormitory with Mrs. Miki. We are very hopeful about the school for the coming year.

There are nineteen new students in the school, seven in the special courses, Normal and Literary, five in the Regular course, two in the Preparatory and three in the Sub-Preparatory. The students of the special courses are graduates from Matsuyama, Tottori, Okayama, Kobe, Kumamoto, Tōyō Girls' School in Tokyo. Miss Matsuda a graduate of Ferris Seminary in Yokohama, and the Doshisha Girls' School, studied the Literary course last year. But she was fortunate enough to get an American scholarship, and so she went to America last July. Miss Nakayama, a graduate of this school, also in this course has gone to Waka-

matsu, as a teacher in a Girls' School which Mrs. Rin Obina is establishing. Mrs. Obina is well known for her earnest efforts in behalf of her countrywomen. She was President of the "Kyōfukwai." She gives up half a day for kindergarten herself. Miss Nakayama feels herself fortunate to work with such a good woman.

Respectfully Yours,  
Chiki Hamada.

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### KUMAGAI.

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A free translation by Mrs. FUJII.

IT was twilight when the shadow of a woman was seen in the encampment on the battle field. She was still young, though she seemed to be above middle age. She was lost in thought as a warrior, tired from the day's hard fight, returned to his resting-place. Great was his surprise to receive the welcome of his dear wife, who he thought must be at home in the far-off country.

He asked, "Did I not tell you to stay at home? And do you not know that women are not allowed in camp on the field of battle?"

"I know it all, my husband; and that you are strong and sure to trust me. I know also. It is our son's first experience in battle, and it is the mother's anxious heart beating in love within my breast that calls me hither to hear about him."

"Well, suppose he has been killed, what will you do?"

"If he should have fallen in fighting a good and brave battle, I would feel proud of him."

"I am so glad to hear you say that; and therefore, I will tell you about our last engagement. It was a terrible struggle. Our men were fighting the enemy here and there, and it was our purpose to kill the Commander of our enemy's forces. When I was just in the thickest of the fight, there came on horseback a

handsome young warrior, strong and noble in mien. I felt sick at heart to kill this enemy. But, as you know, I had to do it; because he was one of the leaders of our foes. Oh! I killed him with a heart full of sorrow and sympathy."

"And what was his name?"

"Atsumori."

The last syllable was still in his mouth, when suddenly a sharp knife flashed back of them and the angry voice of an excited woman cried out, saying,—“You have killed my son! Oh! my son! Now, woman, help me to avenge my wrongs on this your husband. You are a cruel, cruel man. Be ready to receive my blows directed by a mother’s spirit. Receive them. Be quick.”

The warrior was surprised beyond measure. She was his first master’s wife. He bowed low before her, and said, “Why, my Lady, it is not my fault that I killed him. It was a true battle, and I did the deed, though with sorrow and regret, in obedience to the command of my new master. Oh! Lady, please listen to me; please be calm and keep quiet; for on your son’s death he entreated me to give you in remembrance this flute. He was so noble and so brave, when I said, ‘Now I will not kill you; but do you get away from here as quickly as possible.’ But he said, ‘No: I would rather be killed by such a strong and famous warrior as you than by others. I only regret that I cannot see my dear mother’s face. Tell her to be very careful of herself after I leave her all alone in this world.’ And these were his last words; for when he had thus spoken, he made ready to be beheaded. That head I am now going to show before my master. So my wife will take care that you will be safe from your enemies;—and you had better go.”

“Oh! man,” she cried, “Oh! man, my heart is just breaking; I am all confused. For my last request, I ask

you to show me my son’s head. For pity’s sake, for mercy’s sake, grant me this last petition.”

“Yes, my Lady; but not until I have shown it to my master first.”

“Oh! my husband,” exclaimed the wife now, “it was so hard for you to kill our first master’s son. And you, my Lady, please forget all the past, and regret it not; for your son died the true death of a noble warrior. Be comforted.”

“Yes,” as my wife says, “you must feel it in a better way. Please forgive me. Wait here, and I will let you see your son’s head after I have presented it to my master, General Yoshitsune.”

A clear voice was heard from the rear. General Yoshitsune made his appearance and said, “You need not come in. I will come in and see it there.”

They all bowed low before him, and the warrior said, “My General, you once wrote a sentence on a board and hung it on a cherrytree,—‘*If you cut a young branch of this cherrytree, you will have to cut your only child, too.*’ I think I now understand your meaning. So please judge whether I am right or not.”

Having said this, he brought out the board and also the box which contained the head of the young enemy and placed them before the General, who examined them carefully and said, “Well done, Kumagai; you have read my sentence right, and I feel very much pleased.”

“I am glad to know my General is pleased. And, as I have requested before, please give me liberty now to go away from this battle field.”

“I shall feel so sad to lose you, but I will excuse you, Kumagai. Show this head to those women, for they may want to see it.”

The two women were looking into the box. Their eyes were fixed on the head. It was not like the dead. A sweet, calm, sleeping face, white



and beautiful, with glossy black hair, long and straight, over that proud young forehead!

Slowly and solemnly they came near it. The face of Kumagai's wife grew pale and showed the lines of an intensely painful surprise. She began to look like a statue and did not move for a long time. The Lady's face became radiant with joy. She wanted to cry out for joy, when she saw that it was not her son's head; and she renewed the hope of finding her beloved child alive yet. But she must not rejoice in the presence of the other woman's grief. Yet in her heart her new happiness throbbed beyond measure.

Kumagai's wife! She saw her only son, her true and her beloved, so changed now! With a woman's weak body she had walked so far only to see him and to hear his melodious voice. Yet there was laid a head and no more. Oh! what a sad world it was for her. But her husband, Kumagai, had acted nobly and faithfully; and she, the mother and wife, must let him act like a true Samurai to the end, and she must keep quiet and be composed.

The son was but sixteen years old. He had consented to save the son of his father's old master by becoming his substitute. Thus this tender flower of parental hope was scattered by the fierce winds that raged on the battle field. The name of this young hero remains forever like the sweet fragrance of the cherry blossoms in May.

Nothing was said. There was a deep silence. Many things were secretly spoken in the hearts of the four—the General, the Lady, the father, and the mother. The head in the box and the sacrifice on the battle field. The father and the son—both true to their masters. Life and death. The sobs of the bereaved parents suggested the withdrawal of the General and the Lady. The two were left alone with that dear head in the box.

The Kumagai family, now removed thirty-four generations from the hero of this story, is well known to-day. An artist of that name, now living in Tokyo, was awarded a prize at the recent World's Fair in Chicago. His son is a professor in the Tōhoku Gakuin, Sendai. The flute mentioned in this tale may be seen in a temple near Kyoto. Two tombs, one containing the head of the youth and another in which the body lies buried, are also pointed out.

## SIMPLE SCENES OF JAPANESE LIFE.

### II.

*Takasago.*

**T**AKASAGO is a famous piece of Nō, a kind of Japanese operatic performance consisting of music and dancing. It gives first the nature of the old pine-trees at Takasago, a beautiful sea-coast in the province of Harima, and at Sumiyoshi in Settsu; and then praises the prosperity of the literature and, hence, the peace and the glory of the times. So this play was and, to some extent, is performed at marriage ceremonies and other happy occasions. The literary beauty which is peculiar to this play it is almost impossible to reproduce in a foreign language. To give an outline, which must answer our present purpose, the matter runs somewhat like the following:—

There was once a Shintō priest of the temple of Aso in Kyūshū who wanted to see the city of Kyoto and on his way view the bay of Takasago also. When he arrived at Takasago, he found an old man and an old woman raking up the fallen leaves under a pine-tree. He asked them which was the famous pine-tree of Takasago. Receiving the answer that the one under which they were raking was the celebrated tree, he asked again why this pine-tree of Takasago and the other famous one of Sumiyoshi were said to be a couple while the one was



TAKASAGO.





very far from the other. The old man told him that he was a native of Sumiyoshi and the old woman of Takasago, and that she would tell him all about Takasago. The traveler is astonished to hear this and asks why they, being husband and wife, live so far from each other. The old couple tell him that their hearts are always near, though their bodies are separated; that it is not a matter of wonder at all that they are thus husband and wife, because even unconscious pine-trees are said to be a couple; and that they have lived in that way the same number of years as the ages of the old pine-trees. They tell him also that the pine-tree of Takasago represents the prosperity of the Nara dynasty and that of Sumiyoshi the glory of the Yengi dynasty, and yet they are everlasting as the green pine-trees which never fade.

Then the traveler praises the glory of the pine-trees and greets the happiness of the people living in such a peaceful age. He seeks to know more about these trees. The old people tell him how the pine-trees keep their green color for thousands of years, never fading, and how that beauty inspires the poets. Though all things in nature reveal beauty, nothing surpasses the pine-tree.

When the traveler asks the names of the old people, he is told that they are the spirits of Takasago and Sumiyoshi. He praises the peace and glory of the times, and is filled with admiration to think that even pine-trees can live happily by the mercy of the sovereign Ruler.

The priest travels on to Sumiyoshi in a boat. At Sumiyoshi the god himself glorifies the famous pine-tree there, and the old man dances before his god, praising the peace and prosperity of the times, and praying for the welfare of the people and for the long life of the Ruler of the land.

Leaving the realms of classic poetry and of choric songs, and breaking

through the rhythm of the Nô dance with its gorgeous dresses, let us visit an old man and his wife of more familiar acquaintance. They live all alone in the husband's ancestral home. Their children have gone to other parts; one is pursuing medical studies in Germany, the youngest of them all is in America, and the others are in Tokyo and Osaka. Some of the children are Christians; the old people are true to the religion of their fathers.

My first meeting with the old man was on the hills overlooking his native town. On those hills are three cities of the dead. For many centuries Death has been erecting dwelling-places for his own. In the midst of them stand the decaying temples of the local hero and god. We hear no voice from the graves, and the shrines are deserted and silent. The tomb repeats the process of dust to dust, and the fading beauties and departing glories of a magnificent worship are the shroud of a dead religion. Sparkling drops of heaven's dew hang upon the leaves and grass on the graves, and there is born the thought of weary hearts despairing in a darkness of faith. Tens of thousands worshipped here, died in the town below, were carried up here and buried without a knowledge of Jesus Christ. The wind moans through the tree-tops. An old man, with a rake in his hand, walks up to me; turns his sunken eyes full upon my face; shows a sign of surprise; turns away, rakes a few leaves off the ancestral graves, and there bows his head in meditation for ten minutes or more; raises himself, as if conscious of returning dignity and power; trembles in all his body; points impatiently to the black ruins of a lifeless and loveless worship, to the fallen leaves, his own gray hair, and to the countless graves; trembles still more deeply and sighs, and then indicates a willingness to enter into conversation with me.

Finally, he invites me to go to his house with him. We descend the

hills together, speaking on the way about the grand old trees standing in stately rows on both sides of the paved avenue leading from the town to the hills and the temples. The old man is in full sympathy with the trees and with the local history bound up in them. As we approach the town we meet an old woman carrying a kind of broom. I am told this is the old man's wife. She meets me pleasantly and smilingly tells me that it is necessary for her to sweep where her husband has been raking, as men do never get things clean. As we enter the yard around their house, I notice that all the ground is as clean as a floor. The old man has been raking up leaves and weeds and the old woman has been sweeping after him. In all orderly homes in Japan the small yard or garden attached to the house must be kept scrupulously free from leaves and weeds of all kinds. There is a striking contrast between this and the almost universal neglect of the slops and refuse of the kitchen. You simply must ignore the vicinity of the kitchen and the smells of stagnant pools and decaying vegetable matter, if you wish to preserve your æsthetic admiration for the spotlessness of the really beautiful flower garden.

Often do I visit the old couple. They are devoted to each other, their children, and their gods. The fact that some of their children have become Christians seems to give them real pain, for they regard this filial apostasy as a lack of reverence for their ancestors and as a sure sign that their loved ones no longer are patriotic. But the old man will sit and talk by the hour of his sons who are doing well in educational work. The old mother's heart kindles at these familiar subjects, and her hospitality knows no limits on these occasions. I often tell her of my own mother, and she can hardly understand why I should have left such a loving mother. Whereas her own children, she thinks, have

nothing to lose but every thing to gain by leaving *her*. Her humility is itself sufficient proof for me that she also is a good mother, and her praise is also daily on her husband's tongue.

Old and gray, alone but contented, these old people live their day as a tale that is well told. In their hospitality they show that they are nearer Christ than they know. They are willing to receive the least of His little ones, and I believe they will soon accept His salvation. The consistent conduct of one of their daughters is preaching a beautiful gospel of peace unto them. Just a little more.

Old and gray, raking up the fallen leaves and sweeping the yard or keeping old ancestral graves clean, they make a picture upon which the setting sun casts a sweet mellow light.

Max Marron.

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#### MONTHLY SUMMARY OF THE RELIGIOUS PRESS.

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IN the first number of *The Japan Evangelist* the announcement was made that we had entered into a special arrangement with *The Japan Daily Mail* to reprint or, rather, "to make free use of" the *Monthly Summary of the Religious Press*. We find that we have not enough space to give the summaries of two months in full. To abridge properly the summaries made by some one else is hardly possible without recourse to the original papers and magazines. Then, going to the original sources, we prefer to make our own summaries along the lines best suited to the purposes of *The Japan Evangelist*. Beginning with January, 1894, we will prepare for our columns a survey of religious thought. Several friends will help in this work. The effort will be made to keep in mind Christian life and work as well as Christian thought.—[Editor.]

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## EVANGELISTIC WORK IN JAPAN.

## II.

By the Rev. A. MIYAKE.

NATURAL selection or the survival of the fittest is true in the sphere of religion as in that of nature. Long before Darwin advanced this theory, we find this truth clearly taught in the Bible. Our Lord's parable of the sower and the seed (Matt. xiii: 3-8), the comparison of the doers unto a wise man and the mere hearers unto a foolish man (Matt. vii: 24-27), the answer our Lord made to Peter's confession: "Upon this rock I will build my church, and the gates of hell shall not prevail against it," and many other such passages prove that Jesus Christ Himself already expounded the truth of natural selection in the religious sphere long before modern scientists recognized it in the natural world.

When Peter and the other apostles, after our Lord's death and ascension, boldly testified concerning Christ and His resurrection, declaring to Israel their need of repentance and the forgiveness of sin, they were brought before the Council, and the scribes and Pharisees took counsel together to slay them. Then there stood up one in the Council, named Gamaliel, and advised them to be careful in regard to these disciples of Christ, saying: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Was this not an admirable suggestion involving undeniable and irrefutable truth?

There are in Japan three religions, if we may call them so, or teachings, which have exercised great influence upon the people for centuries, namely, Buddhism, Confucianism and Shintoism. According to statistics, there

are 72,039 Buddhist temples and 56,266 priests and monks. In spite of dissensions among them and the exposure of their faults, moral decay and even rottenness, they still feel confident of taking a strong hold upon the minds of the people. The chief doctrine of Shintoism is that the gods made Japan and that the emperors are their lineal descendants, all of whom therefore are objects of divine worship. A certain writer who has investigated the beginnings of this worship says that the Japanese were originally monotheists, worshippers of Heaven. I think the personification of the forces of nature and the deification of heroes and ancestors came in gradually in some special way, and thus took the form of polytheism with its eight million gods. There are 191,168 Shinto shrines, and 14,489 *sinkan*, who officiate at these shrines.

Confucianism is a system of moral teaching, though Confucius taught much concerning Heaven in his writings. He said: "Heaven gives virtue" and spoke of "sinning against Heaven," and so on, but his idea of Heaven is not clear. He is, I believe, one of those who sought the Lord, if haply they might feel after Him and find Him. Upon being asked whether there was any one word which formulated the duty of man to man, he replied: "Reciprocity." Our Lord rises far above that. "Do not even the publicans so?" He bids us adjust our conduct, not by what men actually do, but by what they should do, to us.

I do not say that these systems are altogether superstitions and unworthy. There are many things true, just and lovely involved in these teachings, and, as far as the truth which they contain is concerned, I believe they are of divine revelation. They are the voice of one crying in the wilderness: "Prepare ye the way of the Lord. They are, in the



providence of God, preparations intended to lead to salvation, until the Kingdom of God shall embrace all nations within its limits. In Christ we find the highest revelation and in Him we find salvation completed. So we are sure that Christianity will finally become the religion of mankind according to the law of the survival of the fittest.

We hear words of promise, encouragement and comfort from our Lord when He says: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Again, St. John says: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." But let us, Christians, seriously ask and conscientiously consider this question: Are we the best, sincerest and most faithful disciples of Christ? Are we?

God is all for quality; man is for quantity. The immediate need of the world is not for more of us, but more sincerity and consecration in us. To secure ten men of an improved type would be far better than if we had ten thousand average Christians distributed all over the world. What is needed is thorough consecration, both of body and soul, for the service of Christ. For the evangelization of the whole world, some one has remarked, three conversions are necessary for the people of all Christendom, the conversion of the head, the conversion of the heart and the conversion of the pocket-book.

With these preliminary remarks, and having stated the general features of Christianity in the last number, I now proceed to tell you a little about the work in detail:

(a.) *Y.M.C.A. Work.*—The Ōsaka Y. M. C. A. has a large brick building, which can easily accommodate 1500 people. It is the gift of friends in England, Australia and the United

States. But the Association has a comparatively small number of regular members, not more than a hundred young men. At present there are two principal kinds of work carried on by the Association:

(1). Public lectures on the subject of the Christian religion—direct evangelistic work. Public meetings are held once or twice a month, and usually at each meeting there are several speakers, mostly city pastors and evangelists. By means of proper advertisement beforehand, large numbers of non-Christians are gathered together at these lectures, which otherwise could not be reached. The regular church services do not draw many outsiders, except those who have friends in the church or those who have an inclination to become Christians. This comes either from the erroneous idea that the church services are for Christians only, or from unwillingness to be upright and dignified or to be seen by Christians at such gatherings. There are indeed many Nicodemuses, and it is not an uncommon thing to hear cries of ridicule and words of irrelevant criticism from the audiences at these public lectures. Nevertheless this is one of the most widely influential evangelistic agencies in the city.

(2). A Night-school for the business men of the city, rather indirect work for evangelization. This school was but lately started, and there are only a few pupils at present. But we hope it will grow. Why does the Y. M. C. A. not grow, and take a more active part in Christian work? This is a question which we must consider. Let me point out some of the reasons deduced from what I know and have seen in Ōsaka. In the first place, circumstances have a great deal to do with the difficulty. The Christian Church in Japan is still in its infancy as far as the number of

members is concerned, the proportion being only one to every twelve or thirteen hundred non-Christians. There are many Jerichos standing before us, and in every church there is much important work to be carried on by all its members with all their energy. Consequently they can hardly do much outside. In the second place, there is a spirit of growing independence among our churches, which is a very desirable feature of Christianity in Japan. I think our Christians contribute liberally in proportion to their income, striving to support their own churches and cheerfully responding to the calls for benevolence from time to time. And you must remember that Christianity has not yet laid hold upon the rich and well-to-do classes. The consequence is that the contributions for Y. M. C. A. work do not amount to enough to engage a regular secretary to superintend the general work of the Association. In the third place, Ōsaka is a commercial center and we do not have many young men in our churches. Though there are some young men, yet are they busy with their studies and are not free during the week. In the fourth place, the condition of the hall has not fostered the development of the Association's work, as that is commonly understood. The only attraction about the Association is a poor reading room with a few religious papers and pamphlets. The hall is dark and cold, and there is nothing to attract young men to come in of an evening to spend a social hour in a profitable way. Of all the Associations the most prominent are those located in Tōkiō, Kōbe and Nagoya, besides the one in Ōsaka. Many improvements should be made in order that they may become more useful in the promotion of Christ's Kingdom.

Before I proceed any further, let me enumerate very briefly the diffi-

culties in the way of making Japan a Christian nation, for they are great. First, wrong on the part of those missionaries who tend to make their sect first and the living Christ second. Second, wrong on the part of those evangelists who lack an enlightened sympathy with the spirit of the times. Third, Christian nations themselves are undergoing a religious revolution hitherto unparalleled in the history of the world. We must remember that the revolutionary thought of the West has gotten possession of the minds of thoughtful people before Christianity. Fourth, the general impression that the native churches are supported by foreign money and that the native preachers, though seemingly patriotic, are after all living out of the foreigners' pockets. This is, I am sure, one of the reasons which have awakened the spirit of self-support and independence among our churches. Fifth, the conservatism and anti-foreign spirit which comes from a knowledge of the many improper and immoral acts of foreigners in Japan at large; for example: the immorality of foreign merchants, which is sometimes atrocious; foreigners buying and owning land in the name of Japanese, partiality and injustice in international questions and treaties on the part of so-called Christian nations, etc. Sixth, as we come nearer together, we get an insight into the actual state of Christianity and the church in Christendom, its formality, evils and faults. There is a tendency to look at the dark side of things; and such an insight has an undesirable effect upon the minds of the people.

Remembering these difficulties, we must go on in holy enthusiasm and renewed hope. Notwithstanding the faults found with missionaries by some critics, we stand in need of their co-operation just as much now as before, or even much more, because the fields to be evangelized

are vast and the laborers are few. So then, while we Japanese must take the whole responsibility for the evangelization of our nation upon our shoulders, and while it would not be a wise plan to be forever relying on missionaries and foreign money, we feel that they are essential factors in this great work, and that without them we could not accomplish one-third of what is before us. They and we must co-operate.

(b.) *Educational Work.*—There are several forms of co-operative work, one of which is educational. True religion and true science are twin sisters; so church and school go side by side. In Japan wherever we find a missionary family stationed, there we are sure to find a school founded on Christian principles. This is partly because no foreigner can reside in the interior unless he is employed as a teacher. In the Kumi-ai churches alone there are eighteen schools, of four kinds: for boys, girls, nurses, and woman evangelists. Of these the Doshisha is the largest, having preparatory, collegiate, theological, scientific, and political law departments. These schools receive aid from abroad in the way of money contributed towards current expenses or of the services of foreign teachers or both. All the students in these schools come under Christian influence, and the large majority of them become believers in the Christian religion before they leave the schools. They carry the gospel message into many homes and to many friends, where and by whom it would otherwise not be heard.

As I said in the last article, we are now in the second period of our history, that of trials and criticism. The schools founded on Christian principles throughout the country have become unpopular, and there has been an immense decrease in the number of their pupils. A

missionary reports: "The school statistics for 1888 to 1891 are equally startling. Although the number of mission schools rises in three years from 101 to 117, the number of students falls from 9,698 to 8,758, and during 1891 there is a further drop of 1,861 students. Even in Sunday schools, last year saw an alarming drop of almost 7,000 scholars, viz., from 24,115 to 17,126." This decrease of children coming to Sunday schools, is due to the fact that many public school teachers, animated by the anti-foreign spirit and influenced by Prof. Inouye's little book claiming that Christianity is opposed to the Emperor's Rescript which inculcates loyalty and filial piety, discourage their pupils from going to church. There are several instances of public school teachers having been dismissed from their positions and of pupils turned out of school, simply because they were Christians. We Christians, of course, protested, but in vain, and we simply have to bear this injustice which has been done to us.

In Ōsaka there are several Christian schools under the care of different denominations. The Presbyterians have two girls' schools, and the Episcopalians have a girls', a boys' English, and a theological school. The Methodists are conducting a night school, and the Kumi-ai churches have two schools, one for girls and one for boys. The oldest and largest is the Bikwa Girls' School, which celebrated its 14th Commencement exercises last July. It is educating, at present, nearly 130 pupils. This school has had over 400 pupils in the height of its prosperity five years ago, but ever since the attendance has gradually dropped to the present number. This fact shows how general is the feeling against the education of girls, yea against Christian education. As conservatism and the nationalistic



spirit grew stronger, the course of study in our Christian schools, specially in our girls' schools, became unpopular. In our schools the sciences are taught in English. There is too much English taught, and too little Japanese and Chinese. The girls are criticised for knowing nothing about sewing, cooking, and house-keeping. At the same time in the Public High School for girls, in conformity with the spirit of the times, the greater part of the time is given to practical art, etiquette and house-keeping, so that many of our pupils are drawn thither. The tide will soon turn in favor of the education of women. At the same time it is our duty to modify our school system and course of studies to meet the general demands of the people. I firmly believe that several changes and improvements must be made in our girls' schools if we would have them grow larger and exercise a wider influence among the female population of Japan. In the first place, the course of studies should not be so long as to cover too many years, because in the present state of Japanese society, and according to the custom for ages past, girls usually get married before they are twenty, or rather their parents are anxious that they should. Consequently our girls cannot stay very long in the schools. It is not an uncommon thing for many girls to withdraw from our schools when they are but half through the course of studies. In the second place, we should give more time to Japanese studies and to practical knowledge necessary for girls. Hitherto in our girls' schools, where foreigners assumed the whole management with very little consultation with Japanese teachers or pastors, there was a wholesale introduction of European systems and customs. Of course it is nice to know English, but girls ought to know more about Japanese

and Chinese literature. One important accomplishment for girls is good-penmanship and letter-writing, which is somewhat overlooked even at present in our Christian schools. As I said before, our girls nearly all marry, and there is seldom one who leads a single life. Therefore their parents and public opinion desire that the schools should teach the girls, first of all, sewing, etiquette, cooking and house-keeping. Instruction in these particulars is very imperfect and almost neglected. In the future we must pay more attention to these matters. I heard the criticism made several times that in our schools too much history of the West is taught, with altogether too little history of the East. This criticism was made in a very unpleasant tone against missionaries. We must be wise in all things and careful not to give offence to those opposed to and prejudiced against Christianity. "Be ye therefore wise as serpents and simple as doves."

(c.) *Orphan Asylums*.—Christianity is a religion of love—love to God and love to man. Christ says: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Again He says: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." In the history of Christianity we find unparalleled records of the founding of philanthropic and benevolent institutions. So in Japan with Christianity there arose several forms of Christian benevolence, so that even the Buddhists are endeavoring to imitate our methods. One of these forms of Christian benevolence is orphan asylums. The Catholics are doing a noble work in this line,

and they began their asylums long before the Protestants did. It is said there are now seventeen Catholic orphanages, and 1762 children in them, probably five times as many as those of Protestants. We have orphan asylums in Okayama, Hokkaido, Nasunogahara, Maebashi, Oji and other places. These are supported by private contributions both at home and from abroad, and they are absolutely under the control of thoroughly devoted and self-sacrificing native Christians. The mother of Protestant orphan asylums is that of Okayama, which has continued to grow and prosper ever since its beginning. The number of children cared for is a little over 200. They are receiving a common school education from thoroughly devoted teachers, who are not hired, but have voluntarily engaged in this work of benevolence. The children are assigned to different departments of work, such as the barbershop, printing department, etc. When Dr. Clark visited Japan, I acted as his interpreter, and with him visited many churches in Chūgoku. It was in December, 1892, that we visited the asylum there, and spoke about the Society of Christian Endeavor. I have since heard that a society was then organized, and that the spiritual condition of the orphanage is most excellent. There are many beautiful stories connected with the children of the asylum, but I will leave them for another time, for the stories would cover several pages and make this article too long.

"Yes, we trust the day is breaking;  
Joyful times are near at hand;  
God, the mighty God, is speaking  
By His word in every land:  
When He chooses,  
Darkness flies at His command.

"While the foe becomes more daring,  
While he enters like a flood,  
God, the Savior, is preparing  
Means to spread His truth abroad;  
Every language  
Soon shall tell the love of God."

## OKAYAMA FLOODS.

By T. HIROKAWA.

THE 14th of October will be long remembered by the people of the Prefecture of Okayama. Only a year ago, this city and the surrounding villages suffered from a flood; many lost their lives then, and the Government distributed about 2,000,000 *yen* for the repairs of river banks, roads, bridges, and so forth. By the enormous labour of one long year, the former condition was almost restored. The completion of two large bridges across the river which runs through the city, was celebrated only eleven days before the memorable 14th. But in the recent flood one of these and another which is still larger were washed away. Let me now recall the day and give a short account of it.

The rain had lasted for a number of days and by the 14th it became a raging storm. All the people, warned by their recent experiences, were every moment in painful dread of some coming disaster. Thousands of them were busy here and there on the river banks, especially the band which was organized for this purpose under the command of officials. The night approached and torches and lanterns were lighted as in time of battle. The water rose higher and higher, even above the level of the banks. Floating houses and uprooted trees came rushing against the bridges. How they struggled to save the bridges, but in vain! They raised temporary banks by means of 'tatami' and bales filled with earth. But human power has its limits, while that of Nature has none. It seemed now hopeless and in the homes, all were busy in carrying furniture upstairs, or in sending the aged and the children away to safer places. At last this expectation, sad to say, was realized. A long signal whistle from the silk factory was

given at about 10 o'clock, which was the alarm that that part of the bank had given way. It is impossible to give the condition of that time. A large house was broken down and 39 out of 40 people were buried alive. It was found the next morning from a hill that all the surrounding country was changed into a vast lake. The centre of the damage was not in the city proper, but about ten miles distant where one village was almost washed away, and where a family, for example, was saved on a roof constructed of straw which floated far off to sea. But to go into details will be needless, and here is a reliable report:—

Number of people killed .....	423
Number wounded.....	991
Number of people to whom the Government of this Prefecture gave food for some time .....	102,000
Houses destroyed.....	6,250
Dead cattle .....	197

As for the damage of farms and so forth, it will be better left to the readers' imagination. Thus lives and property are destroyed yearly. One of the largest problems of the coming Parliament, which will be held by the end of November, will no doubt be how to manage the rivers of this Empire. Their Majesties, the Emperor and the Empress, sent 3 500 *yen* to this Prefecture, as well as a large sum to many others equally damaged. He also sent two of his attendants to find out the amount of damages done. The Prefectural Government did and is still doing its best too in helping.

What did the Christians do then? They, as last year, rose up in time to help the poor, the hungry and the homeless. The girls of the Girls School here prepared food and the boys of the Biyōgakuin (the Boys School) carried it to them; while some of the boys went around to give distressed ones water. Already about 600 *yen* and some clothes

which the students of the Girls School mended have been contributed by benevolent people, native and foreign, in answer to an appeal of the Christians. And such work as this will need to be continued for some time yet.

### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

CHRISTIAN literature is growing rapidly here in Japan. For several years the conviction has been growing upon us that almost all the young literary men of this Empire to-day are followers of the Lord Jesus Christ. We were not unmindful of the possibility that our desires and predilections might be coloring what we took to be a fact. What is our delight then to be confirmed in our view by those who are not Christians! The Buddhists say their own literature is weak and that many of their own journals are fast disappearing. They regret the progress of the Christian religious press and mark it as something to be fought, regarding Christianity, of course, as a religious and a national foe. On the other hand, the Christian writers are conscious that they have become the masters of a new moral force and that the life and letters of Christianity will lead to a higher power.

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At the "Parliament of Religions" in Chicago, a Buddhist priest asked the audience, "How many of you have read the life of Buddha?" Only a few hands were raised. Then he cried out, "How dare you judge us, not knowing us and our Buddha?" Without discussing the relation between life and doctrine as such and the visible fruits thereof, we may, as missionaries, apply the question to ourselves for very practical purposes.



How many of us here in Japan really understand Buddhism? We can, of course, be useful without a thorough knowledge of Buddhism; but could we not do much more, if we had a comprehensive grasp of the leading religious system of Japan? A prominent Japanese religious worker, on being questioned on this point, said that he himself did not know all of Buddhism and that his partial ignorance of the subject was a grave hinderance to his best efforts in behalf of his own people. How much more, then, we who are foreign in birth and heredity to this system of thought and conduct! Should we not try to understand the religious and philosophical environment of our work? Are we as conscientious in this as we ought to be? Did not St. Paul know the Athenians and how to approach them on the subject of the "Unknown God?" Can we not improve along these lines?

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It is more than joy—it is an *inspiration* to see and feel that so many men and women throughout Japan have become a quiet but positive force for truth and righteousness. There are hundreds of Christians in private life who preach the Gospel of our Lord as earnestly as the religious leaders themselves. It is they that are the best workers among the poor. It is they that are *making* the LIVING material out of which "*Japanese Christianity*" is bound to be evolved. It is they that go down to the homeless, the naked, the hungry. It is they for whom the orphans most thank God. It is in them that we find the best assurance that Christianity has come to Japan *to stay*. Their humble homes are the temples of the living God, and many a noble service is rendered there out of pure love. They go about doing good, and lead seeking souls into their own homes where in familiar intercourse they

join together in prayer at the domestic altar for the birth of a new soul into the Kingdom of the Father. God has His work for these.

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Several years ago a young man who was then very zealous in the cause of Buddhism, organized a Young Men's Buddhist Association in Shiraishi, Miyagi Prefecture. He grew very hostile to the Christians in that place. He read the Bible with the sole purpose of refuting it. The Holy Spirit, however, was nearer to the young man than he knew. In less than a year the majesty of the Christ depicted in the New Testament claimed the admiration of that earnest and sincere Buddhist. The young advocate of Buddhism could find no peace in his own religion. He soon saw the error of his heart and mind and began to look unto Jesus. He is now an enthusiastic follower of Him whom he formerly derided. And this is not all. His pen is engaged in writing useful little books, in which are explained the cardinal points of the new life he has found. There is still more to add. During the last few years he has brought *seventeen* souls to a saving knowledge of our Lord. This young man's faith is simple and childlike; his efforts and his power to win souls for Christ are but the natural fruits of his new joy. Such spontaneity is the best hope of mission work in Japan.

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Miss Phelps, of the M. E. Mission, Sendai, has organized a day school for the children of the poor. Some time ago, with the help of Japanese and missionary friends, she gave a concert for the benefit of this school. The results of this entertainment are not to be computed in dollars and cents, though the sum of the latter realized was very encouraging. A Japanese friend writes, "My pen

is utterly unfit to describe her work in Sendai; all that I can say is that Miss Phelps' work is love in practical deeds."

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Ferris Seminary, Yokohama, was founded eighteen years ago. During these years more than three hundred pupils have been enrolled. Recently it was decided to hold a reunion. Cordial invitations were sent to all former pupils. As it is not an easy thing for the young ladies of this land to free themselves from domestic duties even for a day, not one third of those invited could attend on the appointed day; but those who were not present sent their original essays and poems, in which could be seen the revival of the old Japanese literature. "It was a very pleasant gathering." In both the religious and the literary exercises could be seen the feeling that all recognized the close relation which exists 'between themselves and their Alma Mater. This was "their second home," in which they found much of their intellectual and spiritual culture. The addresses were full of loving gratitude. Principal Booth followed with a fervent and encouraging talk, in which he explained what true friendship is in the contact of lives and in the union of spirits. "Nothing was so striking at that reunion as the changes which these few years have wrought on those who have gone out of the school. Those who were youngest in our memory are no longer children, but have bloomed into beautiful maidenhood. Some of the older girls have entered into the serious duties of life, while others, have passed into motherhood with the care of several children."

\* \* \* \*

An extract from a letter written from Nagoya by Yei Nakashima will show the reader how many school girls spend vacation:—"During the summer a student of the Meiji

Gakuin, Tokyo, came to our church to preach. He worked very earnestly. While our pastor was resting, he took his place. On a Wednesday night I went with all the other girls to help in the singing. The evangelist preached about the true God. Many people came only to disturb the meeting. They made so much noise that no one could hear a single word. They broke some of the furniture and threw stones at us, but the preacher did bravely. They troubled us a great deal, but we were glad to bear it for Christ's sake. We became very anxious about the children's meeting for the following Saturday; and we thought perhaps the children would not come. We prayed to God and went that day. God blessed us and sent many children; so we had a profitable meeting. After that, three or four times, severe persecution broke out upon us; but the evangelist and the young men of the church worked more earnestly than before. These troubles have ceased. All these things were done at the instigation of the Buddhist priests."

\* \* \* \*

In the same church is a deaf and dumb boy who has been taught to read a little in the simpler Japanese characters. He is taught about God by writing. He can understand, and when his teacher gives him a card he copies it and returns it again. If the other children beckon him to go away from the meeting, he refuses to do so. His friends are very much interested in him. He is certainly a bright boy.

\* \* \* \*

A Buddhist with some of his disciples entered a town in which Christianity is making considerable progress. The argument used to turn the people away from the new religion was, that in a certain province a wealthy young lady became a Christian, by whose influence

the whole community embraced the new faith; and that this apostasy from the religion of their fathers was accompanied by a great rise in the prices of the commodities of daily life, a pint of salt being sold at eighty cents;—if the country should become Christian, one could easily see what a fearful financial disaster must follow. Thus the priest.

\* \* \* \*

A school girl, writing from the Kochi Girls' School, says she "could not do very much during vacation." But on reading through her letter we find that she was "helping mother." Mother, no doubt, was made happy. Young friend, in helping your mother who has always toiled so kindly and patiently, you have made the Word of God a reality in your home. Out of that domestic faithfulness you may find your right to other work. Let your school life reach into your home. Help your mother. God bless the girls of Japan that they may indeed learn to "help mother."

\* \* \* \*

While speaking of the representation of Mount Fuji on the cover of *The Japan Evangelist*, an evangelist said, the other day, that foreigners in coming to Japan notice first that noble mountain; but Japanese going to western lands observe first the Christian home. The former look at nature, the latter study man as renewed in Christ Jesus. "Are not both these objects the works of our Father in Heaven?"

\* \* \* \*

Decennial anniversary meetings of the Scripture Union were held in various parts of Japan in the middle of November. Some of the meetings were large and enthusiastic. This organization has done much good and is rapidly gaining friends. Its influence in the systematic reading and studying of the Bible cannot be

measured here in writing. There are some beautiful stories connected with this work, some of which we hope to reproduce hereafter as we may have space.

\* \* \* \*

The simple faith so beautifully exemplified in the management of the Okayama Orphan Asylum may be best shown by the following extract taken at random from the "*Record*" for October:

16th. Morning. All adults met together for prayer. The Sermon on the Mount was read and it was sought that first the Kingdom of God and its righteousness should be consummated in our Home.

A person from Tamashima visited the Home and left five *yen*. He went away without disclosing his name when he was asked.

Evening. We still needed seven *yen* and did not know how we could meet it, when ten *yen* were sent from Osaka by a certain person, with the word that he did it by the order of the Lord. It was found that the money was sent out between 8 and 9 A.M.; that is within less than two hours after the prayer meeting at seven o'clock. This evening we met together on the hill for thanksgiving.

19th. This afternoon Mr. Pettée brought one hundred *yen* sent by Mrs. Billings.

21st. To-day the female helpers began to pray together for the winter clothes of the children.

27th. To-day *yen* 4.800 still were needed.

We waited until nine o'clock, yet had no apparent hope of deliverance, when Mr. Sueto of Iwanashi Gun called on us. He offered to give thirty *yen*, one half of which to the Orphanage and the other half to the Prisoner's Home lately opened by Mr. Ishii and Mr. Watanabe. He had worked diligently in business for two years and saved the above sum.



But now obeying the command of the Lord, he has determined not to lay up treasures upon the earth, but to lay up treasures in heaven.

30th. To-day *yen* 13.75 were still needed, but it was put off with the view to supply it by any means until to-morrow morning, having no immediate means at present. The next day the Lord delivered us graciously by two special gifts. In the next number the full account will be given.

\* \* \* \*

The Christian Educational Society was organized on the 22nd April, 1893. Its object is to promote Christian education in Japan. There are now sixty-four members, mostly residents of Tokyo. The hope is entertained that Christian educators from other parts of the Empire may join the society. Provision is made for associate and honorary membership. This new and vigorous society publishes an interesting journal every two months. The articles are practical and evince much earnest spirit.

\* \* \* \*

On the 4th of last month the fifth anniversary of the establishment of Rev. N. Tamura's Industrial Home was celebrated with interesting exercises. The guests consisted of Japanese and missionary friends of the Home. A touching account was given of the difficulties met and overcome during these five years.

\* \* \* \*

Space is wanting to give a full account of the work done by the Students of the Dōshisha in Kyōto, the proud old political and religious centre of Japan. In August, 1875, Christianity gained an entrance through the founding of the Dōshisha. To-day there are nearly one thousand Christians in the city. Sunday Schools are numerous and in general do a lasting work. The Y. P. S. C. E. and the Y. M. C. A.

are growing in numbers and in usefulness. The students of the theological department of the Dōshisha University have founded preaching places where they diligently teach the Word of God. They also frequently assist some of the pastors in the city. In the University itself there is a thriving congregation, known as "The Dōshisha Church." Taken all in all, we gather from our letters that the Gospel is already a great power in Kyōto.

\* \* \* \*

The classes of the Sunday School in the Dōshisha Church are divided according to the classes of the University. From this term the methods of teaching have been changed. Prof. Ichihara lectures on the Character of our Lord and His teaching according to John. Prof. Morita uses Stalker's Life of Christ as the outline of his lectures. By the historical method Prof. Yuwasa makes Isaiah doubly interesting. The students love their Sunday School.

\* \* \* \*

"Samaritan" is the name of a new Christian organization. It was started by a dozen earnest members of the Temma Church, Osaka. Its object is to render all help possible to those who have just come out of prison, giving them regular work and instructing them in Christian morality. The funds are contributed by friends of the project, both Christians and unbelievers. This is entirely inter-denominational and ought to appeal to benevolent persons at large. We are very glad to see this new aspect of the Christian churches in Japan as they labor for social reformation.

\* \* \* \*

The Girls' Schools in Hokkaido are doing a good and far-reaching work in quiet modesty. Their influence is recognized in many a home

on that northern island. We hope to write more about this at some future date.

\* \* \* \*

To those of our readers who may be especially interested in the study of Ethnology we recommend the Rev. John Batchelor's work on the Ainu, the aborigines of Japan. It treats of the religion, superstitions, and general history of this people. Rev. Batchelor has labored hard for twelve years among the Ainu. He has accomplished much in the lines of education, evangelization and hospital work. Mr. Hakuai Ōtani also works in behalf of these Ainu. There are about seventeen thousand of this primitive race within the whole province of Hokkaido. Those who attend the services regularly are above sixty persons.

The son-in-law of a late chief, a Christian believer, planned to build a church; but he fell sick in August. So he entered into a hospital built among the natives, making others take his place for the building. But this village was divided into two parties, each having its own chief. This son-in-law was opposed by the other chief who did not believe in Christianity but disliked it. The latter tried to disturb the plan of building a church. He, having heard that the son-in-law was cutting wood for the building, appealed to the village-office on the pretext that the trees being cut belonged to the Government. The officers of this place also disliked Christianity. So when the son-in-law was returning to his home, a policeman arrested him and sent him to the village-office. On August 15th the prisoner was sent to the court of justice at Sapporo. Most of the native believers are women and children, so the congregation on the Sunday of the 17th was small; because they were filled with grief when they heard that their chief had been arrested.

But Mr. Ōtani went to the court and proved that the chief was not a criminal, and established the fact that the trees which he cut down belonged to the chief himself. The chief returned to his village on the 20th. And the church building was begun in a few days.

\* \* \* \*

At the ninth annual meeting of the Synod of the Church of Christ in Japan, held in the North Church of Osaka in November, 1892. A request came from the Kochi Church, asking for special evangelistic work in Kochi Prefecture. After a very interesting debate the following resolutions were unanimously adopted:—

1. That the Synod grant the request and do special evangelistic work in Kochi Prefecture from next December or January.

2. That the Synod appoint a committee of five to make arrangements to send eight or ten workers.

3. That the Committee be empowered to do all other business necessary to accomplish the evangelistic end in view.

4. That the carrying out of the work be left as far as possible to the Kochi Church.

5. That Messrs. Kataoka and Sakamoto be included in the committee.

6. That the Synod leave to the committee to request the Missions coöperating with the Church of Christ in Japan to help the work, and to confer with them and to transact the business arising from the arrangement with the Missions.

In the spirit of these resolutions much effectual work has been done by Revs. Knox, Imbrie, Grinnan, Uemura and others. A number of special evangelists have been sent into this field. Many converts have been reported.

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## THE INFLUENCE OF PANTHEISM.

By the Rev. J. H. DE FOREST, D. D., in a booklet  
published by the Tract Society.

Translated from the Japanese by TEISABURO  
DEMURA.

(Continued.)

(c.) Among many proofs that pantheistic peoples can not know the true value of man, one of the most remarkable is that they use the word 'I' (ware) very rarely. What Europeans and Americans feel to be the most difficult thing in studying eastern languages is that the pronouns in the East are usually very ambiguous. For example, whether the word *anata* (you) is second person or third person; what is the person of *temaé* (you or I) and *orera* (we) can't be determined. These words are used in either of the persons indiscriminately. Indeed the ambiguity of the pronoun is a characteristic of the Japanese language which has more than one hundred and twenty pronouns that are something like the first person, and about three hundred denoting the second person. That there are so many pronominal words is a proof that their meaning is not definite. The most of these pronouns are not real pronouns, but pronouns of pronouns; and this abundance of the present

pronouns is the result of the necessity to device many such words, in order to show the distinction of caste. The language used reveals the outcome of caste abuses. Especially, that the meaning of the word "self" is most vague is a testimony to the fact that they have not studied self fully. To prove it, compare the Japanese with the English. In Webster's dictionary we find many words compounded with 'self' (*jiko*). The meanest character, as well as the highest and noblest nature of mankind, is expressed by these compounds. From the word 'self-ignorance,' which expresses one of the meanest characteristics of man, we turn to find out the words denoting his high characteristics, and we are met with many of them:—self-esteem, self-government, self-respect, self-activity, self-help, self-culture, all of which go to signify the boundless power and excellent nature of man. Although the Japanese have some such words which they were accustomed to use from olden times, yet most of them have now come to possess a definite meaning by the help of foreign languages; indeed if we examine the languages used by pantheistic nations, we find that the number of words compounded with 'self' is hardly one fifth of those in European languages. Doubtless this fact can be used as a



proof that eastern nations do not think much about the true nature of man.

(d.) Some philologists assert that in pantheistic countries the simple words 'I am' are not found. These words, short and simple as they are, are the mightiest words that were ever used by men, and they have a most important relation with the very foundation of the philosophy, religion and law of the various western nations. Indeed, the power involved in these two words is almost immeasurable. To those who do not understand English, these words might be insignificant, but one familiar with it will easily recall how strong an expression it is. The famous history of the words 'I am' is given by a renowned philologist, Max Müller. The origin of these words was ascribed to some who conceived the idea of 'I am' in ancient India in the Sanskrit language. Then when the Indian race divided themselves into two parties, the one who had the conception of 'I am' turned westward and went to Asia Minor. From among them came the Jews who, when they founded their religion, called their God 'I AM.' They pointed out the mighty power of the true God and the abuses of pantheistic belief, showing that God is not a mere indefinite supreme power as the pantheists say, but a living self-existent Creator. Then, this idea of 'I am' proceeded as far as Egypt. Recently a remarkable fact testifying to this has been discovered;—that is, an inscription dug out of the ruins of a temple in Sais. It was found that on the gate of that temple the words 'I am' were carved, which could be read clearly. From this we may gather how highly these words were regarded by the ancient Egyptians. The same words went on further to Europe and entered the languages of the several nations. Their general use called out the famous conception expressed by the maxim of Socrates,

'know thyself,' which afterwards became the foundation of philosophy as well as the basis of religion. In fact it would have been impossible that the Europe of to-day could have been evolved were it not for this idea expressed by the words 'I am.' To some this my assertion may seem somewhat bombastic; yet I believe that individuals can not make their true development and progress beyond Pantheism, if they lose sight of personality. Histories of every nation clearly bear witness to this fact, and also modern philosophy recognizes the words 'I am' as its very foundation.

Since I have alluded to western philosophy, I will briefly state the difference between the philosophies of the East and the West.

I have never fully studied these systems of philosophy. I only intend to present the general outline of my investigation. I have often heard it said by some Japanese, that the philosophy of the East is profound and superior, while the western is superficial. This is a great question which can't be decided so easily. Now, no one would venture to deny the two following facts. First, generally speaking, eastern philosophy has a pessimistic, materialistic and fatalistic tendency. Not that eastern philosophers do not study man at all, but their view of man is that he is but a small part of the universe, a drop of the ocean. Their philosophy is constructed on the basis that man is but an insignificant and powerless part of the universe. Therefore men can not lift themselves above the surrounding environment. The unavoidable consequence of the philosophy based upon nature and not upon man is that it comes short of the power of making men progress and improving their condition. Secondly, western philosophy on the other hand has its basis in man. Among the western philosophers there were not wanting famous names holding pantheistic opinions, but the most of the

philosophers after Socrates rejected them and strove to be free from the bondage of the power of destiny and built their system with man as its centre. Although it is true that man must be subjected to the law of cause and effect and to other necessary forces which strongly act on man, still he is not the slave of necessity but rather the master of it, who can make use of this law and can thereby make progress. That western philosophers made man the centre of their system is shown by the fact that, if we examine the contents of the works of the philosophers during 2000 years, most of them which are of the first importance are relative to man, while nature is treated of as of secondary importance. Bearing in mind these two points, we can not say that eastern philosophy surpasses the western. In some details the eastern may possibly be superior, but it does not follow that it is more profound and excellent than the latter in its general outline and method.

(e.) While there are a great many sciences of various kinds, those which concern man are not a few. An ancient European philosopher said, "Among all the things in the universe the one that is the most worthy of our investigation is man only, and in man, the spirit only." Yes, indeed; and the nations believing this thesis strongly resisted the pessimistic principle. They have been invigorated all the time during these hundreds of years by the idea of *self* or *I am*; and as the result they have produced many sciences and brought forth the prosperity of to-day. For instance, of the sciences belonging to man generally, there are, anthropology, ethnology, archaeology, sociology, philology and history; of those which concern the individual man, there are, biology, anatomy, physiology and histology. And besides these physical sciences, there are also countless abstract sciences, such as psychology, politics, jurisprudence economics, and

so forth. Almost none of these sciences have sprung from the pantheistic countries. Then we can conclude that the pantheistic nations do not fully recognize the true value and worthy nature of man and have failed to rouse the inquiring spirit about man, and, therefore, to produce those sciences concerning mankind. Some would say that the eastern nations have also histories, but I think their histories should be more properly called the higher records or the biographies of the heroes and generals rather than to be known as true history. For true history describes not only the affairs concerning emperors and generals, but also those which have a close and an important relation to the nation generally. Even in the West the progress in history has been very slow, and as it passed through pantheistic ideas, history rose so gradually that it has come to concern the whole people; but the history of the pantheistic countries is that which has no relation to the nation at large and altogether omits the people.

(f.) The system of government prevailing in pantheistic nations, which do not know the true value of man, has been of only one kind from antiquity to the present—despotic government. The prevalence of absolute despotism throughout Asia is a plain fact in the history of the world; for among the despotic countries of the world, the ones which have continued over thousands of years are those of Asia. The only one that has emerged from this bondage of the pantheistic nations and established a constitutional monarchy is Japan. Japan cannot be too much praised by asserting that it is Japan only, among the innumerable countries of the world, that has accomplished so great a reformation by purely peaceful means, not suffering any long civil war. Of course, there are very many foreigners who praise the establishment of representative government in Japan; but at the same

time they think that, though the reformation of Japan was so easily accomplished, the right of having a voice in legislation is one that was given, not because the people asked for it, but as political freedom granted to the politicians of the upper classes; and, therefore, that it is very uncertain whether it can last long or not. But putting aside these questions, if we examine the general condition of the East we find no civil wars, no reformations, no great battles, which do not always result alike—no other result than despotic government. Of course, there have been some countries which practised municipal government in trifling matters but none which bore any relation to the central government. Since the practice of constitutional government has great bearing upon making nations progress towards civilization (in other words, it has the great effect of making men know their true value), it is not to be wondered that no other system than despotic government has been carried on in pantheistic countries.

(*g.*) It is the wonder of the western people that there are so many ranks and grades in the social organization of the pantheistic countries, by which men are divided into high and low, noble and plebeian classes. According to the mythology of India, Brahma is the supreme God; the men who were born from his mouth are called sons of God; those who were born from his arms are warriors; and the lowest are the coolies, who were born from his feet. The very order of these ranks is preserved from mythic ages up to the present time, and, moreover, these four castes are still subdivided into several classes which distinguish the ranks of the people. The most pitiful are those men born from the feet of Brahma who think and believe that they are of no value at all, and that, compared to the sons of God, they are not worthy of approaching even their shadows. Thus

they were taught generation after generation, and formed the habit of thinking themselves worthless, which afterwards became their second nature, and their low situation became to them not a matter of surprise. In Japan the same abuses were most remarkable in the time of feudalism and there were many ranks, such as Kuge (the name of the ancient nobility of Japan residing at Kyoto and attached to the Court of the Mikado), Dainyō (the feudal lord), Karō (the ministers of the Dainyō), Shizoku or Samurai (the military class), Ashigaru (a kind of foot soldier), Chugen (inferior servants of the Samurai), Nō (farmer), Kō (artisan), Shō (merchant), Yeta (people of the lowest social position). And it was not until recent times, that the Nō, Kō, Shō, the people below the Shizoku, ceased to be regarded as not having any natural rights. It is a praiseworthy fact in Japan that it, since the revolution of Meiji, destroyed the divisions of rank and organized society on the principle that the people of the four classes are equal. Notwithstanding there have often appeared in the pantheistic countries men who were illumined by the truth that man is a noble being and that his value is almost immeasurable; yet if we unfold their thought, it is plain that what they found to be the true value of man is in the people of the upper classes only; or that they must have thought some class of men are valuable while some are not; that, a few men of the upper classes in society are true men, but the majority of the remaining classes are not true men. The people of the lower order are not more than those who imitate men and must be regarded inferior to mites. Any country in which Pantheism flourishes can not escape these vices of the rank system. Since their social system is mentioned above, their morality which could not escape the influence of the rank system has tended to establish its teachings according to



the grade of upper or lower classes. It is no wonder that their moral teachings, always sanctifying rank distinctions of human device, failed to point out the power and noble nature of man. It became a mere instrument of the government to preserve the rank system for a long time. And, moreover, so far from endeavoring to enlighten the people of the lower class and perfect their worthy nature, it only strove to keep down their power, their pleasure and their hopes. Therefore the words, *responsibility* and *duty*, were understood by them in only half their meaning; *responsibility* and *duty* meant that act of the lower class which ought to be done for the upper class, and, hence, the upper class owes nothing to the lower. For instance, in the relation between father and son, the duty of a son toward his father is explained minutely, but that of the father to his son is taught but meagerly; in the relation between lord and subject, that the subject owes the greatest responsibility to his lord is most strictly enforced and most richly explained in their ethics, while the duty of the lord to his subject is but feebly taught. It is no wonder that such maxims appeared as, "Kimi Kimi tarazaruno, Shin Shin tarazaru bekarazu; Chichi Chichi tarazaruno Ko Ko tarazaru bekarazu." (Though the lord is not a lord, the subject must be a subject; though the father is not a father, the son must be a son). It is all the same with the relations between husband and wife, old and young. Of course, we do not overlook such great moralists as Confucius and Mencius, who boldly asserted that the kings who reign over the nation have great responsibility towards their subjects and those who are tyrants and wicked should not be on the throne; but that the voice of enforcing the duty of the lords towards their subjects was drowned in the still louder voice of declaring the duties of the subjects to their lords is clearly seen from the fact that the duties of the lords

were not practised at all at that time. They will find it very difficult to understand the full meaning of moral responsibility and moral duty, until they completely break through the social organization of the rank system and destroy the legal distinction of the upper and lower classes. The virtue most respected among the nations where rank system prevails is *reverence*. For it is the most effectual virtue to keep the social system quiet where there are rank distinctions. Hence, here they teach their children to revere their parents rather than to love them. Accordingly, they sometimes teach them morality by bringing in very disagreeable questions, as in the case when they ask their children such questions as, "Which of your parents do you love best?" or, "If both your lord and your father are in peril of losing their lives, which of them shall be saved, supposing only one could be saved?" Such teachings, which were most proper at the time of the rank system, remain as the germ of ethics in the present time when the despotic government and rank system have been destroyed. Such indispensable virtues as Chū (loyalty), Kō (filial piety), must be taught most earnestly as long as the world exists; but their forms must be so modified as to meet the social condition of the time when the people make great advancement and are enlightened to know the value of man; otherwise they shall be not only of no profit, but be injurious. All sound morality must be based upon permanent virtues. Although reverence is a good virtue, it cannot be made the king of virtues. If we make it the first virtue in man, then we shall not be able to teach the true value of mankind. Moreover, the nations that overestimated this virtue would fall into empty etiquette and vain ceremonies; and they becoming weak and servile, would lose all their independent spirit. Consequently, only the people of the upper classes

would be brave and perhaps might know the true nature of themselves but as for the other people, they would become utterly servile and would entirely ignore their own noble nature.

(h.) This argument will be imperfect if we do not take the condition of woman into account. If we do it, we shall find the fact that will confirm our argument. For the condition of woman in pantheistic countries is most miserable as every one knows; compared with man she is despised as a far inferior being. Even in the most powerful teachings of Sakya Muni she can't enter Gokuraku (paradise) in her condition after her death, for she is originally impure; and even the great sage, Confucius, who perfected his filial piety to his mother by observing the three years' mourning when she died, found not only no noble character in woman, but asserted sometimes "Woman and mean fellows can't be trained," and showed his dislike of women as worthless beings who have no resources. There is no one in the East or West who is not offended by the harlots and who does not endeavor to destroy and stop their practice; but, generally speaking, the public opinion of pantheistic nations is not so much against them and does not attack them severely. Of course, even the western countries which respect woman were not so from the beginning, but by degrees they acquired enlightenment and became free from the pantheistic yoke, and came to recognize and respect the rights of woman. But there are no pantheistic nations which respect woman and esteem her truly amiable nature and noble character. When a female infant is born, it can't gladden the mother; and there is not wanting such examples as, the parents selling their daughters at certain prices, and sinking them into the muddy sea from which they cannot emerge. Concubines are half slaves; wives, although far superior to them, are yet regarded as far inferior to their husbands. Are

these facts not the proofs of their ignoring the true value of man? If we examine closely the eight points above mentioned, there might be some mistakes; but the one fact that pantheistic nations cannot know the true value of man cannot be denied. And that these nations lack the great power which might guide them in the way of progress, is indisputable; and no one would hesitate to assert it.

*(To be concluded.)*

### FOX WORSHIP IN JAPAN.

By Mrs. W. E. HOY.

ALL through Japan we find temples and shrines erected to the fox. The fox was a very popular god before Japan was opened to other countries. All the people, from the poor day laborer to the feudal rulers, worshiped the fox and prayed for his protection. The rulers often sent messengers to the fox when some great event was about to take place, or when they were in distress. Thus the dignity of the god became very great, and many curious things happened that the people believed to be the work of the god.

Since the country was thrown open to foreign civilization and influence, new literature, laws, and politics have been working their way into Japan; and as the people become more civilized, the old ways are dying out, and among the rest fox worship is becoming less and less popular.

The old people say that the power of the god is becoming weak, because the powers of man are becoming stronger and stronger.

Although not as popular as it once was, still many people pray to the fox for his protection of their families now and for the future happiness of all their descendants.

The people say that originally the fox was the servant of Inari, who was the rice god. Inari employed the fox to work for him in the rice fields. The people knew the fox to be sly and

cunning, and so they thought if they would honor and worship him, he would be so proud and happy that he would surely bestow blessings upon them now, and hereafter give them eternal happiness. But they said, "If we do not worship him, he will send down affliction on us and our children." So when they found a den in which a fox lived they cleansed the place, built a little house as the temple, decorated it with many flags and daily offered food to the fox.

There were two classes of foxes, those that lived in the mountains and the temple foxes. The mountain fox was thought to be inferior to the fox that lived in a temple.

It was the common belief that the inferior foxes had the power to derange the mind of man; but if such a bewitched person were taken before the temple he would surely be healed, because the superior fox had authority over the inferior one.

Thus fox worship became very popular and the real god of rice was almost forgotten.

Among the many fox temples in Japan, the one at Iwanuma, a village about ten miles from Sendai, was the most famous and prosperous; so that on festival days people came from far and wide, some even from Kyoto and Osaka.

We were much interested in the story of the origin of this temple. It was somewhat as follows:

Almost one thousand and fifty years ago under the reign of Yōnei, a privy counselor, whose name was Ono Takamura, left his home in Kyoto, then the capital of Japan, and visited the provinces in the northern part of the island. On his back he carried a box in which were a pair of foxes from the temple of Fushimi. After traveling many months he came to a bridge about one mile south of the village of Iwanuma. Here he sat down to rest and to eat his dinner. While sitting here he thought he would open the lid of the

box a little, and in doing so the foxes suddenly jumped out and ran away in opposite directions. As they ran they cried eight times, "One in the north, the other in the south." This bridge is still standing and the villagers call it, "The bridge of eight voices." Ono Takamura was very much astonished when the foxes escaped. For several hours he stood looking around him not knowing what to do; finally he saw the foxes enter the woods near by together. He took this as a sign that the gods wished to reside in that village, and so he erected a small temple for the god on the edge of the forest. This was the beginning of the famous Iwanuma Temple.

It was a very little temple that Ono Takamura had erected, so small that few people knew of its existence; and in this state it continued for several hundred years.

About five hundred years after this a famous priest and poet by the name of Nōin, living in Kyoto, heard that Takamura had erected a temple in Iwanuma. He determined to visit the place and left his home for this purpose in the spring of the year; and after a long journey of many months he reached Iwanuma late in the fall. The temple was still so small that he could not find it. While passing through the streets of the village he met a boy riding a wooden horse. He stopped the boy and inquired the way to the temple. The child did not answer but pointed with his finger to the forest and then immediately vanished. Nōin followed the direction and soon found the temple where he worshiped the fox god. Nōin thought the youth he had met was the incarnation of the god.

Again several hundred years passed, after the priest visited the temple. It now fell into the hands of the Buddhists. But the priests continued to worship the fox. A monastery was started and was known by the name of Takekomaji, Take (bamboo), koma



(a colt), and ji (monastery), the name arising from the priest Nōin meeting the boy riding on a stick.

By and by the temple became very flourishing, and larger temples were put up. Nearly a hundred years ago the temple passed into the hands of the Shintoists, and the god was given a high rank by the Emperor. The god is still known as "The great god." Ten years ago the Emperor lodged in this temple while on a journey through the northern provinces of the Empire.

But in describing the temple I have wandered a little from the fox.

As I said before, this temple was built in the woods. The home of the foxes is just back of the temple. It is a cave measuring three hundred ken (one ken is six feet). The cave has two openings, and a temple was erected at each one. The ground near the temple is all enclosed by a high board-fence to keep out other animals. The den or cave was surrounded by many walls, and no one, not even the priests, could see into it. It is said that persons living near the temple would occasionally see the foxes go out into a field after sundown and wrestle with each other.

It was the custom of the priests to offer boiled rice, eggs, bean-curd that had been fried in oil, and fish to the foxes once a day. A large table was placed in the temple-yard on which the offerings were arranged. The feast was spread before sunset; and then, just as the sun began to set, the priests informed the foxes that their banquet was ready. This they did by beating drums very loudly and striking the hyoshigi (which is made of two blocks of wood, and the noise is made by striking them together). Then the foxes, one by one, come slowly out of their den and carry their food away in their mouths. This happened every day. Any person who offered food could stay and see the fox gods, if they wished. The young friend who told us this history said that he

went with a friend one evening to see the foxes. It was a dark, cloudy night, and so they placed a lighted candle on the table that they might the better see the foxes; but one old fellow carried the candle off in his mouth. The young man said there were three kind of foxes the young, middle-aged and old ones. The first were a light red, the next had white-tipped tails, and the old grandparents were all white.

There are many festivals celebrated in the temple during the year, but the greatest one takes place during the second month. There is a funny story concerning this festival. They say that the night before the festival the foxes of the temple invite all their friends and relatives from surrounding and distant villages to come to the feast. So any person out in the fields on that night would see a great many lanterns going in the direction of the temple. Near Iwanuma there is a ferry known by the name of Fujiba. On this night the foxes are changed into fine gentlemen, who step into the boat and are taken across the water without charge, for the ferrymen know they are carrying their gods.

They say it is a true story that a certain ruler of Sendai was one day out hunting wild geese. He shot one, but before he could pick it up a fox ran out of the bush, seized the goose and ran away with it. The ruler at once sent a messenger to Iwanuma with the request that the fox should be punished for stealing his goose. The next day the dead body of the fox thief, with the goose in his mouth, was hanging on the portal of the temple.

Some years ago there was a very large fire in Iwanuma. Several nights before, the foxes kept up a great crying. The people said afterwards it was the gods telling them of the danger, but that no person heeded the cry.

They also said that one of the fox gods was transformed into a man who worked hard to extinguish the fire.



REV. M. OKUNO AND WIFE.





Again, they say that if any person born in Iwanuma will eat of the flesh of the fox, he will surely become insane or a leper, or he will die at once, as a punishment from the gods. They say there are many instances of such punishment.

Six years ago when the railroad was built through Iwanuma, the foxes began to disappear. The people say it is because they could not stand the noise and rumble of the cars. The priests deny that they are leaving, but nevertheless fox worship is slowly but surely dying out.

The Lord grant the day may soon come when fox worship and all other forms of idolatry may be wiped out of the land.—*Missionary Guardian*.

## JAPANESE RELIGIOUS WORKERS.

### II.

Rev. MASATSUNA OKUNO.

By SHIGETARŌ KAWADA.

THOSE who mingle in Christian society in Japan will be attracted first of all by an old minister with silvery locks. He is preaching earnestly and with enthusiasm to many people who are listening to him with interest, often weeping yet pleased. This preacher is one whose life is very interesting, an honored old Christian champion of Japan. His name is Masatsuna Okuno.

He is the third son of Gozaemon Takenouchi, who was a vassal of the Tokugawa Shōgun. He was born in Yedo, now called Tōkyō, on the fourth of April, 1823. When he was in his fifth year, his mother died. After his father married a second wife, he left his home on account of his unyielding spirit and the poverty of his home. This caused uneasiness to his family. He lodged in a Buddhist monastery, called Shunshoin, at Ueno in the eastern part of the city. Here he became acquainted with several monks

and learned Buddhism from them. But he did not believe in it. During this time he also studied Chinese literature, military arts, and several arts of amusement, which were at that time important elements of education for the higher or military class.

Then his unquiet spirit led to his rapid advancement, especially in the military arts, which were most necessary for the military class. He received a diploma and a prize from the minister, Mizuno Echizenokami, after an examination, when he was eighteen years old. On account of excessive diligence he was taken sick when in his twenty-fourth year. Even at the time when his case was very dangerous, he did not stop his study. His father, feeling anxious about him, tried sometimes to get him to stop his study by taking away his book, but in vain. But God, willing to use him for Himself in the future, did not take him away. After some months he was restored to health. Then his father consented to give him to Okuno, who was a rich vassal of Tokugawa, to be adopted. Henceforth he was called Okuno.

After spending about three years without work at his foster-father's house, he was sent to the prince, Rinnōji-no-Miya who resided at Ueno, to serve him. Here he came to be so trusted that he gained an important office in his house in consequence of his energetic spirit. But this was an unhappy thing for him, for this position brought him into the evil practice of drinking wine, influenced by the persuasions of his fellow-officers, and by reason of other circumstances. His evil conduct grew worse and worse, until finally he went in debt to the extent of seven or eight thousand *yen*. About this time his foster-father died, and the inheritance was immediately delivered up into the hands of others. And consequently Masatsuna Okuno became very poor.

In 1867 a great event in his life took place. At this date the political

state of Japan had undergone a great change. The Tokugawa dynasty, which had been declining year by year after exercising unconquerable power over the whole land for about three hundred years, fell to pieces. And the Emperor was restored to real power. A new government was constructed. And the revolution was coming to an end. But the Daimyō of the north-eastern provinces and other vassals did not yield to the new government. Some were even inciting a rebellion against the new government, with the purpose to restore their master's house.

Now, it was natural that Masatuna Okuno could not be silent, seeing the fall of his master's house. So taking up arms, he joined the rebel army, Shogitai, which was raised at Ueno in the fifth month of 1867, with prince Rinnōji-no-Miya at its head. In the first battle fought, this army was crushed by the royal troops. The prince fled to the north-eastern province and escaped; and, after wandering about everywhere without any decided plan for two or three months, Okuno went to a Tokugawa man-of-war, which was then anchored in the port of Shinagawa, near Yedo. His purpose was to go thereby to the north-eastern province and persuade the prince to resist the new government again.

In a few days the Tokugawa fleet departed from Shinagawa. After sailing for three days the weather became very bad, and a terrible storm came upon them. Pushing on through the raging waves, thunder and rain, several of the ships lost sight of each other.

The ship on which Okuno was sailing was in great distress. At one time before it entered the port of Shimoda, there was no hope of life. At Shimoda they were surprised again on finding that the fleet of the government was there. But when they prepared to fight, the fleet went away. Then he, thinking that the government fleet would come again to attack them, and

finding there was no hope of conquering it, landed there. Thence he went to Shizuoka where Tokugawa and many vassals resided. Afterward that ship was driven away by the royal fleet, as he thought.

After staying at Shizuoka for a short time, he returned to Yedo. At this time, Rinnōji-no-Miya was in Kyoto, and the north-eastern provinces were surrendered to the government. Now all his hopes were destroyed. He, feeling anxious about Rinnōji-no-Miya, petitioned the government, that the prince should be forgiven because the resistance against the government was not by his will, and that the guilt, of which the young prince was innocent, should be inflicted upon him who persuaded him. The government, pleased by his conduct and spirit, forgave them both.

After this, Okuno dwelt at Mukōjima, outside of the city. And, having no property, he became intensely poor. Even at this time, he could not give up his purpose of restoring the house of Tokugawa. To accomplish this work, he thought there was no way except relying on the power of the gods. And so he became a devoted idolator. He prayed to sixteen thousand gods. Fasting and other painful practices were entered into. But these were found to have no effect. Then he began to acknowledge the lack of power of the idols: and running to the other extreme, became an atheist. Bad conduct and poverty gradually increased. But calamity and despair eventually led him to great happiness. These were the cause of his coming to Christ.

About this time a new way opened up before him. He was introduced by Yoshiyasu Ogawa, who is now a Christian minister in Japan, to Dr. Hepburn, who resided in Yokohama and was then making his dictionary. Henceforth he lived in Yokohama, and helped Dr. Hepburn in his work. He heard the Gospel from Dr. Hepburn

and Rev. James Ballagh. By and by he came to know that he was a sinner, and that only Christ might save him from the power of sin. He was converted, and baptized by Dr. Brown on the first of July, 1871. In September of that year, Dr. Hepburn began to translate the Bible, and he, with Ogawa, helped in it. Matthew, Mark, and Luke were translated at this time. Afterward he related that when he went to the block-cutters who made the blocks for printing these books, they refused to make them, fearing the censure of the government, Christianity being not yet permitted openly by the government; but he forced them to consent to his request, promising himself to go to jail, if it was disclosed.

The next year he became an elder of the Kaigan Church in that place. Thinking that it was very necessary to preach the gospel to his Japanese brethren, he hoped to become a preacher himself. And in 1876 he became a minister of the Nippon Itchi Kyokai, the United Church of Japan. Since that time he has preached in

several churches with eloquence and diligence, it is said, more than four thousand times. His zeal and unyielding spirit have driven him to preach everywhere and at all times, notwithstanding his old age. Even now, he is not tired after a long speech of about two hours. He also contributed, as a member of the committee, to the translation of the Bible and the compilation of the Sanbika, a book of hymns which is used in the Japanese churches. His eldest son is now in America, and is studying theology in the Theological Seminary of San Francisco. Some one said about him, that, after conversion, mildness and humility were added to his excitable nature, and his conduct became very beautiful. He has no special church at present, but is working everywhere as a preacher. His name also ranks among poets. He has done a noble work for Christ. His silver locks are as a beautiful crown of an old age spent in Gospel zeal at the feet of Jesus. His desire is to be faithful even unto death. Peace be added to his last days.

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## TWELVE PIECES OF SILVER.

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[“There dwells in an humble hut a certain poor widow of Japan. Her husband died a few years ago. She lives in the barest penury, and is burdened by a drunken son. The shadows of poverty and desolation might well be driven into her heart; yet she is patient. A few years ago she found the Lord and Saviour Jesus Christ, and now through all the clouds of her domestic troubles she hears the voice of the Father. Day by day she goes on in the path of Christian joy, content if haply she may find enough to eat. Though poor and abused by her son, she never loses her faith in her Master. Her love of God and of souls in its glow reminds one of the ‘Apostolic days.’ This godly woman longs for the spread of the gospel throughout the length and breadth of her dear country. Hearing of our school projects and desiring to aid the cause of raising up young men for God’s work among her people, she comes forward quietly and makes an offering of twelve old Japanese silver quarters, which she had held in private and secret treasure for many years.”]

In a low and lonely dwelling, where no touch of wealth has been,  
Where the wrinkled hand of sorrow in its palsied form is seen,  
Lives a widow of this city, toils a woman for her meat,  
Well contented if her larder gives the smallest fish to eat.

Pain of poverty is doubled when her fallen, hardened son,  
Homeward staggers from his revels, as his wasted day is done;  
Proud and thoughtless, mean and idle, worthless as the wine he drinks,  
To the level of his choosing by a natural law he sinks.

Hot, his poisoned blood consumeth, with an angry, fiery flame,  
The fair structure of affection, leaving but its blackened frame ;  
What to him are love and duty ? They are as an empty name ;  
Mother—God—Home—Heaven—Spirit—but he knows not whence he came.

In the anguish of her spirit, in the bitterness of night,  
Thoughts come stinging ; hopes lie shattered by the *andon*'s\* sickly light.  
Dreams of food and raiment fading, sense of shame is running deep  
To the fountain of all weeping, melting off her hold on sleep.

Wild and weird the shadows creeping, fast the fitful phantoms fleeting ;  
Visions through the dimness sweeping,—out of nothing comes no greeting ;  
O the burden of these moments ! O her loneliness of grief !  
Is for her no respite ready ? Is there none to give relief ?

Yet a little while she lingers in this weary round of care,  
Times are hard and men are harder, and her burden she must bear,  
Toiling long and waiting longer, tired of unequal strife,  
Faltering in the growing struggle to preserve her simple life.

Night is night and yields to morning and the blessedness of day,  
O the glory of the dawning and the splendor of the day !  
Idol-worship is forsaken for the Dayspring from on high,  
Peaceful coming of the Master, gentle footsteps falling nigh !

She the heavy laden widow, she the weary and the meek,  
She for whom domestic trials wrought their lines upon her cheek,  
With her suffering and her sorrow, kneeling at the Healer's feet,  
Hears command of restoration, listens to evangel sweet.

Hers, in full and gracious measure, is the promise of the Lord ;  
Font of hidden gladness springing till the Spirit is outpoured ;  
Grace receiving, sins forgiven, and for her all things made new,  
Out of error into wisdom, from the false into the true !

Like seraphic anthems swelling full around the Father's throne,  
Songs of hope and adoration from her heart and voice alone,  
Through her asking and her getting, through her loving and her yearning,  
By abiding inspiration into psalms of life are turning.

Now her newer life is budding, even in her evening hour,  
Seed of grace in soil of sorrow, yielding finest fruit and flower.  
Active service for the Master, who for her redemption wrought,  
In the fullness of her gladness is her daily end and thought.

But her strength in soon exhausted ; pain the strongest soul can bind ;  
Scenes of things she prayed and hoped for, half unfinished glide behind.  
White and ready stands the harvest ; what the reaping where none reap ?  
Mightier hands than hers are folded, listless as in careless sleep.

While the holy work grows dearer, helpless drops her willing hand ;  
But her grateful mind is hopeful for the people of her land.  
What can she in will or purpose for the coming kingdom do ?  
What is praying without doing ? what the giving of a *bu* ?†

Soon she brings her household treasure, all the family chest doth hold,  
But one dozen silver pieces, each a silver *bu* of old.  
Small and simple is her giving, yet what truth it comprehends !  
'Tis the praying and the doing, 'tis the giving Christ commends.

\* A Japanese night lamp.      † Old Japanese coin.



"These are mine, and these I offer, though their value is not much ;  
They are old —my husband owned them—and I give them now as such.  
Multiplied by richer treasure from the hands that well can share,  
Let them be for training reapers for God's harvest far and fair."

Deep as depths of willing spirit, shines her love of souls within :  
Bright as suns are, pure as faith-star, breaking through the clouds of sin,  
Far and farther gleams its radiance, like the beacon lights of old,  
Till the story of her giving to my countrymen is told.

Parents, children, men and women, learn the lesson she has taught,  
Many hundredfold increasing, see the offering she has brought,  
In the treasury of the Saviour, swells into a goodly sum—  
Sacred money is sure leaven—Father, let Thy Kingdom come.

Hers the living, hers the giving, in the fruitage of the Word,—  
Grapes from grapes and figs from figs,—full life which cometh from the Lord.  
Flesh is flesh and spirit spirit : born of God, the kindred mind,  
In the season of its promise, blossoms after its own kind.

#### INDEPENDENT WORK BY THE JAPANESE.

By the Rev. C. M. SEVERANCE.

IN the province of Ise, a little work has been done which is suggestive for the future and which all Christians should consider, no matter what their creed or nationality. A self-made man who has become influential as a citizen in his village, as a business man and politician in his prefecture, and as a Christian wherever he goes, and his business has taken him north to the Hokkaido sometimes, has been a reader of biography for some years and has come to know the power for good one man may be. This man, inviting a newly baptized Christian policeman, a young man of faith and strength, to go with him on Saturdays to a neighboring village to conduct a Bible class for officials, has been able to interest a number of them and to establish a regular class for Bible study, when the week's work is over on Saturday afternoon. In the same village there was a young man who had been confined to his couch for months and who expected to die. This same active business man and politician

visited him and was allowed to read the Bible to him. Strange as it seemed to him and to his relatives, the young man began to have hope again and hope so worked upon his weakened organism that his body gradually improved. He rose after a time, his strength came back. He went out walking and at last was well and able to ride horseback. Meanwhile his faith in God and in Christ had become so strong that he asked to be baptized in a church in a distant village, there being none in his own. This aroused his whole family and the mother opposed it strenuously, being an ardent Buddhist. In fact, a Buddhist priest from a temple 15 miles away came to the town and held a public meeting, denouncing Christianity and calling upon all to be loyal to their ancestral religion. This priest even pinned up warnings against belief in Christianity on public buildings. This so aroused the young man that he made a public statement of reasons for his new faith. He said that his recovery was due entirely to the Christian faith. The politician so strengthened him in this testimony that after the priest was out of the way, the mother gave consent to his

baptism. The Spirit of God will use any lay member in just this way. A working church is what is needed if ever the human family are to be united in worship of a common Creator.

Let me mention one more illustration of Christian work purely Japanese. In a village near the one above mentioned are five families of relatives. One member of one of the families went away to a distant city as an official and in spare moments learned of Christianity. It is easier in Japan always for a person to become a Christian believer away from home than while with the family household. Persecutors in Japan are generally those of one's own house. This official became so interested in the welfare of his relatives, after feeling the joys of a new faith, that he wrote to the home friends and told them about Christ and His teachings briefly. He then, finding them willing to hear more, told them of a Christian evangelist who lived a few miles from them, and who would come to their homes and tell them more about Christ if they would invite him. They seemed willing to do this, and so he wrote the Evangelist telling him of the families and asking him to go and teach them if they gave him an invitation. A little later, this old evangelist, in his seventieth year, received an invitation from the five families, and no one who is a Christian can fail to rejoice with him as with a glad heart he wends his steps to these homes. The same politician of the first story was interested in this little work.

Now up to this point, all missionaries and all Christians who help missionaries will take pleasure in the rehearsal, but the scenery changes and a new ACT begins. Instead of carrying on this good work and making Christians with purely Japanese methods and Japanese

funds, at this juncture, the politician comes to the missionaries 10 miles distant and recounts the facts just told and asks for foreign money to send an evangelist there for permanent labor. Here is the mistake. If there is danger in Japan at present among the Japanese Christians it is at this point. The foreign money that comes along with the missionary, may prove the weapon that will cut the jugular vein of the Japanese church organism. It is a well known fact that the gifts of Japanese Christians have fallen off alarmingly since the early days. It indicates just so much less spiritual vitality. An aesthetic civilization in Japan is fast passing over into a materialistic and utilitarian civilization in quaint old Japan. People are in general inclined to overlook the Christian forces at work in Europe and America and look with emulation upon the grand material advances of those newer countries. They confuse them, too, and are apt to say that if Christianity means financial prosperity and material advancement, it's not a bad thing even for Japan. And if the Westerns are so generous as to give money and men to place Japan on the same footing, let us take it and use our own property for greater reproduction in private enterprise. The missionary has come to be sized up in a city in Japan by the money that is back of him. If he has to disburse funds for evangelistic work and pay salaries to other missionaries, acting as Station Treasurer, of course it is most convenient and safest for him to keep a bank account. This fact establishes his reputation among business men. He is looked upon as a rich man. If it did not get out in the community that he had money back of him, it would be strange anywhere in the world, but here in Japan, there can be few secrets and the facts are bound to

come out. Once out, then the tramp is sent to the foreigner, the families dehoused by earth-quakes and floods turn to the foreigner; the shiftless drunkard seeks to get another glass at the foreigner's expense. It is not so strange, when it is known in a community that the missionary came expressly to educate, to teach a religion of benevolence, and to do good generally, dispensing money on occasion, that Christians also should feel free to present objects for charity and deny themselves the sacrifice it would cost at personal expenditure. We must use charity in thinking of them, for their temptation is a great one. Are they to be blamed in the matter? Let me take the opposite ground and excuse them. They look upon their nation and see poverty on every hand. They open their Bibles and read that salvation is free, "without money and without price," and they think it will be well to accept all that is given and ask for more in faith, believing it will be given. I am frank to say that I think the greatest fault may lie with the missionaries at just this point. Thank God that a spirit of self-reliance is growing up in the Japanese churches all spontaneous and healthful! It will do much toward putting new life into the churches. Let every missionary help it on. It is something to pray for that what money is given for evangelistic work should be given wisely, where it will count most for the spread of the Gospel in the land. Missionaries must learn to say, no! The pure minded men and women of Japan who are working to build up self-supporting churches can censure many a missionary for a misuse of funds. If they were to look over their management of foreign funds, doubtless they could censure themselves. It stands to reason that men will use money

they have earned just as carefully as they can, and will take the greatest pleasure in seeing it well invested. The Japanese Christians will never fully enjoy their church edifices and their pastors and their works of benevolence until all these represent just so much love and sacrifice in their private lives. The day is dawning when they long to be independent in reality as well as in name, when they can say to the world, See, how God is prospering *us*, and enabling *us* to do for our countrymen. The Japanese must work out their own salvation after all, even if God does work among them with foreign money and missionaries. The Japanese Christians will in the course of a few decades thank the Christians of foreign countries for helping them to self-support and to a knowledge of their own power as God gives power, as much as for having brought the knowledge of God to them at all. For without self-sacrifice the Christians will never grow. Christianity will be but a parasite if sticking to the backs of foreign nations, and the masses of other faiths will laugh them to scorn and cry "Show me your faith by your works!" It seems to me the cases cited in this article lead us to two conclusions. Japanese Christians can begin work, foster it, and accomplish God's will without foreign aid at all; and should bring only absolute cases of necessity to foreigners for their help. In the second place foreigners must learn to discriminate carefully or their presence in Japan during the coming five years may prove a great obstacle to the development of the Christian church in Japan. With a view to helping the Japanese Christians in their strenuous efforts for self-support which will make them truly independent, and with the hope of making missionaries who have the handling of foreign funds, doubly

anxious to disburse wisely, these sentences have been written.

### NAGASAKI LETTER.

AS we, the Japanese, on going to America or England, desire to see Washington or London; so the foreigners who come to Japan want to see Nagasaki. Why is it so? Washington is the capital of the United States and London, of England, and both are large and celebrated places; but Nagasaki is neither the capital nor the largest city in Japan. It is only a small place, lying on the eastern coast of Japan. Then, why is such a place admired by the foreigners? I presume it would be interesting to mention something about this place, for the western nations who have not a chance to visit our Orient.

Nagasaki is noted for its harbor and its commerce. Except one side at the south, it is nearly surrounded by a continuous chain of green mountains, of which Mount Hiko is the highest. At the entrance to the harbor, there is an island called Takaboko, or Pappenburg, from which, tradition says, thousands of native Christians were hurled three hundred years ago; but this story is not now believed. Beyond the harbor, there is the dock where foreign ships are mended; while on the other hill are many large and magnificent foreign houses. The settlement literally extends from the water's edge to the hills immediately back of it. The view of Nagasaki from the harbor is one of surpassing interest and beauty. The population is more than fifty thousand. The chief business of the citizens is commerce. There are many large government buildings and schools. In the schools, it is forbidden to talk about any religion, especially about Christianity. Nagasaki is the

most celebrated place for idol festivals. The reason is, they were afraid that Christianity would increase; and before the feudal system, several hundred millions of dollars were given to the temples by the government, to make these idol festivals more attractive. All except a few citizens, are believers in Buddhism and Shintoism. They worship birds, beasts, and their ancestors. The priest's dress is very different from the common people, and the priests shave their heads. They teach the people who come to the temples to worship their idols and to read the canonical books of Buddhism. They believe that after a person dies his soul is in his home or in the cemetery. From the 13th to the 15th of July of every year, they hang a great many lanterns before the graves in the cemetery and visit them. The priests walk around the graves, reading the canonical books and ringing bells. On the 15th night of the same month, they make many large ships of wheat straw. The ship's length is more than a hundred and fifty feet. Around these ships hang many lanterns, and cakes, rice, flowers and dolls are put in them. More than fifty men carry them into the sea. The people who believe in Shintoism are few. They worship the sun and moon, and the souls of famous men who died in ancient times. On the first and fifteenth of every month, the chief priests go to the temple to worship the gods. Before he worships them, he rings a bell three times and strikes a drum which is put in all temples. This tells the gods that he has come to worship them. After he has finished the worship he offers rice, salt, and wine, which is called a libation. On the ninth day of September of every year the children in Nagasaki dance before the idols. At this festival more than a hundred thousand dollars are used. They spend a great many



dollars every year and mislead the children into ignorance. To convert such mistaken people to the true religion, many ministers are sent and three or four Christian schools are established; but it seems very hard work to lead them into Christianity. We, the students, whose responsibilities will be great in the future, must know how important it is to work for such people, after we have finished our school life.

Aki Takahama.

### AN EVERGREEN IN THE PRESENT JAPANESE RELIGIOUS WORLD.

By CHIKUBŌ.

Translated from the *Fukuin Shimpō* by  
KEINOSUKE KIMURA.

TIME flies like an arrow. The merry spring and the lonely autumn have passed away, and now we are near the end of another year. "We welcome every new year with many hopes, but it passes rapidly, leaving us with just the same hopes we had in the beginning." This is an old saying, but it speaks a truth. Especially this year we feel its truth. Indeed, we had great hopes last spring, but only a few expectations were accomplished. Moreover, the arguments on "the conflict between education and religion" proved a great hinderance to the progress of evangelistic work. Their influence was stronger than when Christians were blamed as being disrespectful to the Emperor a few years ago. Thus, a great many of our hopes with which we began this year are not satisfied. So it is no wonder that many are disappointed; but we find one who is not only not disappointed but who also says in his article in "*Gokyo*," the weekly periodical of the Methodist churches in Japan, that now it is a good time to ask the attention of those who

oppose Christianity and declares, "We will attack their castle from the rear entrance and we will demand of them what faith they have and why they blame us." To have such an one among us, makes us feel strong; and he is Rev. Yōitsu Honda, President of the Anglo-Japanese College of the M. E. Church. Lately with the propagation of the new theology the criticism of the Bible became prevalent. Some weak Christians were so much startled that they almost lost their faith; but there were some who, thinking themselves to be advanced, spoke of the criticisms which even they themselves did not understand very well. They did not only become sons of sin themselves but also became stumbling blocks to others. At this time there was one who said, at the general meeting of the Scripture Union in Japan, "I do not make so-called logical or scientific study of the Bible like some others do. I do not like to have two or three explanations on one word. I believe the Bible as the Bible..... If there be mistakes in the Bible, I think it will not be too late for me to believe it after the general opinion of the world is agreed upon it." This was Rev. Honda who made light of the heedless critics.

There are many prominent men who came from Dr. Brown's school, but the one whose virtuous and gentle look makes every one pleasant who comes in contact with him, can be found only in Rev. Honda. Especially, when he associates with the aged or with ladies or when he instructs young men, is he gentle and open-hearted, yet always maintaining his dignity. There are very few in the present religious world who can be said to be like him. Every man accepts that he is virtuous and a gentleman, but there are some who doubt about the erudition of his mind. But what seems to have no principle in the education of Mr.

Fukuzawa, President of a large private school in Tokyo, is his principle; so the fact that Rev. Honda does not speak specially new or strange opinions to get mere fame, shows his deep learning. Those who think that he does not make scientific study of the Bible, believing his modest expression to be true, will be surprised to see Meyer's Commentary with dirty hand marks in his library. Those who believe him to dislike reasoning, only hearing his lectures on Friday evenings in his school when he speaks about the Trinity, "I believe the Gospel according to St. John and I believe in experience; hence, I believe in the Trinity and I do not know any other deep reasonings," will be astonished to find Lotze's "Microcosmus" and many other books of the same kind in his study. The present religious world is greatly indebted to him, he is truly the leader of the thoughtful and prudent party in the church. Lately I called on him and he received me as cordially as ever. When we talked about the present condition of Christianity in our country, he spoke with smiles yet solemnly. He said, "I do not merely regret that the Christians can not do greater works; on the contrary, I am quite pleased to see that the Christians who are not very great in number are doing so much in evangelization, education, literature and philanthropical works. But when we look at the inside of the church, it is a matter of great sorrow that the Christ-like spirit is lacking. It is all right to regret that the evangelistic work is not making more progress; but this is not because the method of evangelization is mistaken, but because the spirit which is to be given to others is lacking, and it is to be more regretted that many do not see this point. It will be a great sorrow, if the prayer meetings continue in the present condition,

or if we can not find anything but envy or contest on small things among Christians. Such a condition was caused partly because Christianity was approved by our people a few years ago without deep consideration, and partly because selfish ideas became prevalent in the church lately, and only a few think about the souls of others. Those who do not think about the souls of others do not think much of their own salvation. This was caused by the tendency to explain the salvation of Christ with mere moral theories, and because some did not fully believe that our sins deserve the anger of God and caused the crucifixion of "the Son of man," and thought the cross was simply a means to build character and to make men better. This is the cause of all the sorrowful conditions of to-day." We are very glad to have such a never fading evergreen in such conditions as these of the present time.

#### HISTORY OF REV. N. TAMURA'S INDUSTRIAL HOME.

By Y. HAMADA.

AFTER having sketched the character and work of the Industrial Home in a previous number, it will not be out of place now to write a short history of this very useful institution. The scheme of starting such an institution as this Industrial Home originated solely with Rev. N. Tamura. He had a great struggle to gain a good education, being poor himself, though he belongs to the Samurai class. He was also thoroughly convinced that it is a very dangerous thing that any young men just brought to Christ should be left there alone in the boarding house just as we have in our city without any Christian home influence, among infidels and idolaters. These ideas led him to

start the Industrial Home. But in the outset, he met three great hindrances.

1st.—Where is the money?

2nd.—What work is suitable for young men in the proposed Home?

3rd.—Who is the man to look after affairs?

The first hindrance was taken away in a most providential way. While he was praying earnestly for Divine guidance, a certain morning a letter reached him from Patterson, N. J., U. S. A. Opening it he learned that a little band of four children under the care of Miss Coulson organized a Mission Band and raised more than forty dollars. They sent this sum to him to be used as he might think best trusting him most implicitly. It came to him at the suggestion of a little boy who once was in Sunday school, where Mr. Tamura used to teach while he was a student in Auburn Theological Seminary.

Mr. Tamura's prayers were answered and he began at once with great encouragement to raise subscriptions for the building. As the consequence of his faith and enterprise he erected a small building, costing about \$200, and named it "Patterson Home" as a memorial of the four children of Patterson, N. J., who sent the first money towards this enterprise.

Under the roof of the Home four young men were domiciled on the 8th October, 1888, with great thanks. They were very young, under 15 years, but they were eager for the work. The 2nd and 3rd hindrance were taken away one after the other. Mr. Takata, who is now a student in the Theological Seminary, Columbia, S. C., and who was then a student in the Agriculture School, was asked to undertake to look after practical affairs. And at once they all began their work in

the field, to cultivate Japanese and foreign vegetables. The first few years were a complete failure in every way. The seed which we sowed was too late for the season. The expense of conducting such a Home was much greater than we had at first calculated. The manager of the Home was changed two or three times during four years. The last five years we had to struggle for mere existence, and many times we thought this institution must come to an end. But Rev. Tamura's patience was a great power in the history of our Home. He sold the valuable library which he brought home from America, for the purpose, and he suffered a great deal for us. We can never forget the power of his patience and his strong trust in the Lord. He prayed and won. He is evidently a great organizer.

In this Home within five years more than twenty-five poor young men have been helped and five of them are preparing for the ministry.

Rev. Tamura went to America last year in the interest of our Home, and made a great many friends there and raised a great deal of money to buy ground and to build a suitable house for us, and laid firm foundations for the future. We are hoping that this Home will be a strong and useful instrument in bringing up earnest Christian workers in Japan.

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### HIROSAKI GIRLS' SCHOOL.

By TOSHI MIKAMI.

**H**IROSAKI is a city situated in the north of Japan. It has nearly the same climate as New York State. It was the residence of a lord in feudal times and the ruins of the castle, which was counted among the strongest in Japan, still remain. The city is not on the sea



but is bounded by fields and mountains. It extends about three miles in length, and two and a half miles in breadth. It contains six thousand four hundred fifty-nine houses and thirty-one thousand six hundred fifteen souls. Hirosaki is not an enlightened city like Tokyo or Yokohama, but is gradually turning towards true civilization. The population is not mixed, but is composed almost entirely of Japanese. Elegant houses built in foreign style are not found, but most of the houses are built in true Japanese style and are not so beautiful as those in large cities. But almost all of the school buildings are built in foreign style. There are many schools, and the scholars counted by hundreds so that in the early mornings large companies of school boys and girls are to be met in every street. The people of Hirosaki are much interested in education and are very earnest.

Our Hirosaki Girls' School is the only girls' school here. It was founded in 1886. At first when the school building was not yet erected, the church was used for a school. There was only one Japanese teacher with no foreign helpers. But now by the help of God and the work of earnest Christians and educators, we can have the pleasure of seeing our school well established. The school building is not large or beautiful. It contains six rooms in all, including the sewing room and the teachers' resting room. Two of the rooms are downstairs, being used mostly for the lower grades, and the larger one is used also for morning prayers. Other rooms are upstairs and the larger girls use them. In the sewing room, we have mats and the girls sew, sitting on them,

There is no male teacher in this school. We have Miss Baucus as our principal, who teaches the girls English, two Japanese teachers who have much experience in teaching,

one of them being a graduate of the Higher Normal School of the Japanese Government, and the other being of the Common Normal School, and still one other teacher who graduated from the Hakodate school three years ago. She teaches most of the translation classes and Japanese. I, least of all, being only a new graduate of the Hakodate school, help in the Bible classes, one English class, and teach a little Japanese. Since the last teacher of sewing gave up her work, we have no regular teacher, but a temporary one. We are expecting to have a teacher from the Sendai sewing school.

The education of their school is founded upon the basis of Christianity. Though the education is not very advanced compared with that of larger schools in other places, yet it is sufficient to make good, true useful Christian women, if the teachers and pupils are earnest. The teachers do their best to give them spiritual benefits especially. Of the schools in Hirosaki, the education of this school is the highest that any girl can receive. The Government schools, except the academy, are lower in grade than our school. The girls of this school number nearly sixty, and most of them are very young. They are all day scholars. The grades are divided into eight, the first four grades being the same as those of other common schools, and from the fifth grade, English is to be studied. In the highest grade there is only one girl, who is going to graduate next year. She is learning the Fourth National Reader and Swinton's Grammar in English, and also music so that she can play in her church at Fujisaki afterward. All are anxious that she may be a steadfast, sincere, true spiritual woman, to stand in society after her school life. And thus we toil and hope in the name of Christ.

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## THE PAST AND THE FUTURE OF JAPANESE WOMAN PHYSICIANS.

By MRS. GIN OGINO.

Translated from the *Jogaku Zasshi* by  
CHŌNOSUKE NAKAMURA.

### I.

"TO search the old and to learn the new," is a guiding principle for all inquiries. Now I shall try to look into the past of Japanese woman physicians, and by doing so I hope some light may be thrown upon their future. I believe that this article will not be useless, when we consider that culture and learning are making gradual progress; and, especially, when many are attending to the question of women and practical business.

During several hundred years from Sukunahiko and Ōanamuchi-no-Mikoto down to the dynasty of the Emperor Kin-meï, sorcerers took the place of physicians. At the time of this Emperor (that is about 584 A.D.), the science of medicine was introduced into this country from Korea and China. During the reign of the Empress Kōken (about 749—756 A.D.) the science of Chinese medicine became flourishing, while those of Korea and Japan declined. When the Emperor Mommu began to reign, a medical institution was established and students were sent to China to study medical science. Thus some forty or fifty years passed and the Empress Genshō succeeded to the throne. And her reign is a very important period for woman physicians. (Her reign began from 615 A.D.). Now, the Empress was the elder sister of the Emperor Mommu. Though we can not know her character and conduct accurately, yet we can infer that she was a kind and gentle Empress from the facts that she desisted from punishing a poor criminal who

had stolen lacquer which belonged to her Court, on account of his children's sincere petition, and that she visited an obedient son who cared for his old father very kindly. Indeed, she had a beautiful character as an Empress. By such a gentle and benevolent Empress, woman physicians flourished like a green tree.

When we look into the circumstances of China at this time, we notice that within the Court of China woman physicians existed. Though we can not know any close connection between the woman physicians of China and those of Japan during these times, yet we can know that Chinese learning and manners were introduced a great deal, as we did some eleven or twelve years ago. Hence, our woman physicians began from the Chinese example. Our history teaches us that at that time there existed *Joi-Hakase* (*Joi* means woman physician and *Hakase* the highest degree given in honor), and also that seven daughters of high officials were selected, and taught medical science at a hall in the Court and after three years they became physicians. Perhaps they were employed only in the Court. Thus, the beginning of woman physicians was an honorable thing.

In the reign of the Emperor Saga, Chinese medical science began to flourish more and more, and many good physicians rose up in different places. And each of them gained his knowledge from Chinese medical science. About one hundred and sixty or seventy years ago, K. Nishi, a native of Nagasaki, studied medical science from the Dutch. The Shōgun's Government knowing this hired him as an official physician. This was the beginning of the adoption of European medical science. And till about thirty years ago the only medical science which prevailed

was that of the Dutch. Dutch medical science was most flourishing during 1790. At this time Ranka Maeno studied that science from a Dutchman very closely. Thirty years ago when Japan began her intercourse with Europe and America, D. Kawasaki, a physician, went to Europe to study medical science, and after many years' study he returned. From such circumstances the present form of medical science has been evolved.

But some would ask, why the history of woman physicians from its beginning down to the present time is not recorded continuously? I recognize that history does not record it, but I think there existed all along many woman physicians, though not publicly, who were the wives or the daughters of physicians. For example, Komaki, wife of Dōyeki Ōba, a physician, in the drama of Sendai-hagi, was a physician for children. There are now in Nagasaki the daughters of physicians who succeeded their fathers in the medical profession. Besides, the wives and daughters of physicians prepared medicines for their husbands and fathers. From these facts, we can infer that Japanese medical science owes very much to the assistance of women.

Thus, as our society suffered many changes, medical science also suffered frequent changes. Not only was the introduction of western medical science made with the revolution of Meiji, but it also became the channel through which various forms of European civilization flowed into our nation. It helped to open ports and to establish international commerce. But medical science, which suffered a great change with the revolution, showed a new phenomenon which afforded woman physicians an independent position. This was done by the 18th year of Meiji. By that year there existed

two medical schools for women, respectively called Kōju-In and Sei-Gakkō. After them a similar school, by the name of Saisei-Gakusha, permitted women to study the science in its halls. And when the two former schools were abolished, the Tōkyō-Igaku-In succeeded them. The number of woman graduates is seventeen and all of them are working in their profession. At present about fifty women are studying medical science in those schools. Let me speak about the attitude of society towards woman physicians and about the hope which I cherish in respect to their future.

(To be continued.)

### ANCIENT JAPANESE SUPERSTITIONS.

By SANJI MIKAMI, A. M.

Translated from the *Tensoku* by KEINOSUKE KIMURA.

IN the history of our country many passages are found about signs and omens. If the history be the more authentic, the more we shall find these passages. At present there are many who laugh at them and do not pay much attention to such subjects, but they are very interesting problems in the study of history.

The position of a country, the climate, the moisture or dryness of the air, the features of the land, and the meteorological variations, have great influence upon the development of its people. Every body knows how China, India, Egypt and Greece made wonderful progress in their civilizations, and how the physical features of these countries explain the difference of one civilization from another. The influence of environment upon human minds somewhat differs in different ages; but, generally speaking, it is the same through all ages. After the eruption of Bandai

San, comparatively few persons were found going to hot-springs that year. Now sea bathing is prevailing, but if there should be some cases of damage by tidal waves or something like that, it would soon be neglected. It was reported that the final destruction of the world would come in the year one thousand, A. D., and the people of the middle ages had great fear.

In 1888 the same kind of a report was made, and even in our own country several fearful pictures of the destruction of the world were painted and were sold on the streets, soon to be prohibited by the Government. And there were some foolish fellows who, out of despair, spent all their property. At present the so-called wonders of heaven and earth may be explained by the laws of the universe, and those which can not be avoided any way, will be suffered with certain determination. But the proverb "The thunderstorms turn wicked persons into the righteous way" holds good even to-day; so it must have been quite true and practical in those times when scientific knowledge was not developed. Therefore a sensitive man of Ki\* is said to have been afraid that the blue sky over his head might fall upon him. Every thing strange, however small it be, for example, the appearance of a strange star, or the abnormal blooming of flowers, has worked as some superstitious omen for the ancient people. The results of these affections naturally came to appear in the taste and customs of the people, in literature and in the fine arts.

It is very evident that our ancestors who lived in the times of the "Kojiki,†" or the "Nihongi,‡" were superstitious and easily affected by

the strange phenomena of nature. The importation of Chinese studies and Buddhism served our ancestors a great deal to develop their knowledge and to enlighten their virtues and to cultivate their emotions, but these new ideas made their superstitions stronger. Chinese literature taught that, "Heaven shows omens for happiness or unhappiness," or, "When a nation is to prosper, there will be good signs; and if it is to decline, there will be bad ones." After that kind of Chinese literature which teaches of mysteries and a kind of fortune-telling came to prevail, such beliefs as these, "If the people become luxurious and their habits become bad, they can have no harvest;" or, "If, not heeding the laws, you (the king) dismiss faithful servants, or kill the prince and make a concubine your wife, the fire will not burn," took a strong hold on the hearts of scholars. After the propagation of Buddhism these beliefs became stronger. During the dynasty of the Heian period, every day was spent in prayer, and from the nobles down to the common people every body was almost crazy in praying and in enchantments. So in our history, after the style of Chinese history, every sign, every strange event, is recorded, and it is so minutely recorded that often it is tedious. The principal omens were as follows:—

#### I.—*For evil.*

- (a). Those of heaven: eclipses of the sun and moon, falling stars, falling stones, shooting stars, comets, etc.
- (b). Those of earth: earthquakes, tidal waves, eruptions of mountains, etc.
- (c). Those of meteorological variations: much rain, long drought, hail-storms, much frost, strange clouds, thunder, red stripes in the sky, a sound in the sky, white rainbow crossing the sun, strange

\* A province in China.

† The earliest of the extant Japanese records commonly asserted to date from the year 711.

‡ A so-called history dating from 720 and admixed with Chinese ideas.



colors of the sun and moon, blood-like rains, double or triple sun, etc.

(d). Those of living things: locusts, the cries of foxes, strange birds, sudden death of trees, abnormal flowers, etc.

(e). Those of human society: fire, etc.

## II.—For good fortune.

Sweet dews, precious trees, beautiful clouds, sweet springs, strange animals and birds, etc. These are mentioned very often, but there must have been still more. Whenever these omens appeared, the people wondered at them and were afraid or glad to have them. Now we will speak more fully of them. *First, of the eclipse of the sun.* The sun has been an object to attract the attention of the people of every country and every age, so any change in this orb would create fear among the people. In *Shinju*, a Chinese history, it is recorded that thirty-six eclipses of the sun were observed within two hundred and forty-three years. It is not strange that so much attention was paid to them in our country which has the name of the Land of the Rising Sun and where Amaterasu, Goddess of the Sun, is worshiped as the founder of the nation. After the middle ages, the date of the eclipse was reported beforehand by "the doctor of the calendar" to "Onyoryo,"\* and thence to the Cabinet through the Department of the Interior. On the day of the eclipse, the Emperor would not hear any administrative affairs and the Government officers would not engage in business until the eclipse was over. They did not stop their business because it was dark, but for a deeper cause. If the eclipse came on New Year's day, no ceremony was performed in the Court, but that day was spent in praying or in reading the sacred books. The roof of the palace was covered with straw mats.

That month no stilling of the people on the street was made when the Emperor went out, and a general amnesty was granted, and often criminals who could not be pardoned under common circumstances were pardoned. The doctors of every department of study would present a statement, such as, "The fault is with so and so, and we should be careful," or, "A plot is formed," or, "Somebody is planning to dethrone the Emperor." *The eclipse of the moon* was not so much heeded but *stars* were important things. In case of the appearance of Venus in the daytime, or of a comet or of shooting stars, the doctors presented secret statements to the Emperor. They were considered to be serious signs of evils, and earnest prayers were made and also a general amnesty was granted. *The thunder storm* terrified the people greatly, so Sugawara Michizane is worshiped earnestly; for he is considered to be the god of thunder. In the time of the Emperor Tenchi a Korean priest, Dogyo, stole the sword from the temple of Atsuta, but he met a thunder storm while he was making good his escape, and being frightened he returned the sword. In the time of the war of Heiji, Shinsai saw a *white rainbow* passing over the sun and understood that some troubles were to come and stated them to the Emperor. On March 3rd of the first year of Manyen, it *snowed much* and on that day Ii Kamon-no-Kami, the minister of the Tokugawa government was killed. The people thought that the unusual fall of snow was the sign of this mournful event. *Great fires* are generally caused by the carelessness of the people, but often they are said to be the fires of the gods. Though it is not by the will of the gods that there should be many fires yet they are feared just like other omens. Prayers were offered, the names of the period were changed, and often

\* Office of the soothsayers.



such fires were considered to be the signs of the decline of the Imperial power.

For the signs of prosperity, *the appearance of the unicorn* was considered to indicate the birth of a sage and the advent of peace. Many scholars made explanations of it, but this was never found in our country. But in our country *the appearance of other strange animals* gave great joy to the people. So we see many cases of them mentioned in history. *If a strange cloud appeared* in the sky, it was not merely a sign of the weather, like the meteorological reports of to-day; but if it were taken for evil, it was greatly feared, and if for prosperity it was esteemed, and the name of the period was changed. And not only was there a grant of general amnesty, but the lower officers were raised to higher rank and titles were given to dutiful children and faithful men and women, and the people were exempted from paying taxes.

When there were evil omens, they prayed to avoid them; and if there were good ones, they welcomed them gladly; so afterwards they came to pray for the omens, when the people thought they needed them. For example, there are many cases of praying for rain in the days of drought. The most famous case of this kind is that of the time of the Mongolian invasion. At that time Kameyama Jowo, the Emperor preceeding the dynasty of that time, was very anxious and prayed to Daijingu and prayed to offer his body as a sacrifice if that could save the country. On the twenty-sixth of July of the fourth year of Koan, hundreds of the priests were summoned to the temple at Iwashimizu, and for seven days and nights prayers were offered and sacred books were read. On the last day of that month dark clouds covered

the temple and an arrow with white feathers flew westward from the temple and at the same time the ships of the enemy were wrecked, and only three out of one hundred thousand warriors saved their lives. We need not investigate whether this fact is true or not, but such a belief strengthened the hearts of the people at that time and for many generations after. At the time of this invasion the money spent as offerings to the different temples for prayer exceeded that used in building fortresses and for armor and weapons, and the amount presented to the priests was greater than that given to the warriors as rewards. The superstition of that time was so strong.

The people considered *evil events as warnings from heaven*. Therefore the lord had to reflect upon his administration and the subjects on their duties. And often statements calling for reformation and other matters were presented on such occasions. These omens served the government of ancient times as a parliament. The great law of causation holds good forever. But these omens affected the people very little in times when every thing was peaceful and quiet. Though they attracted the attention of the people, they were easily forgotten. But if they appeared in a time of disorder and bad government, the omens, though trifling, had great influence. Lately our country has met many calamities by the eruption of volcanoes, by earthquakes, by floods and other disasters, and much property and many lives have been lost. But we do not see that our society is much affected by them. If these things had happened in a time of disorganized government or in a period of unscientific thought on the part of the people, how great would their influence have been! Perhaps we ourselves could not feel easy.

If we study these superstitious beliefs comparatively from facts in history and from sociological principles, it will be more interesting. But now, we have written briefly how external influences affect human hearts, how their affections are the same throughout all ages, but that the ancient people were affected much more, and that, therefore, many records of these subjects are found in history. What impressions these superstitions left upon the general characteristics and the customs of the people, upon literature, upon the fine arts, and upon almost every thing in society, will be discussed some other time.

### AS DAY IS DONE.

By MRS. A. MOORE.

THERE are days which leave on the memory an impress deep and lasting, and the day in question has been one of those memorable days. At ten in the morning, a congregation assembled at the Nibancho church, and, at the close of the regular service, a number of persons were baptized, and the Lord's Supper celebrated. One of the memorable and glad events of the day was the baptism of a feeble, tottering, palsied man, and his aged wife. The sight of those aged persons almost at the verge of the grave, persons who have lived for so long a time, for so many years, with little, or no knowledge of the true God, the great Father of us all, and of Jesus Christ, His Son, the Savior of mankind, persons who have given the best portion of their lives to the worship of gods more helpless than themselves, now standing before the altar of a Christian church, confessing their faith *in* and love *for*, the one supreme God, and being baptized in the name of the Father, the Son, and the Holy Ghost, was a sight to be long remembered.

But how quickly one's thoughts can

be diverted from a pleasant to an unpleasant subject. In thinking over the events of the day, the next subject which presents itself is of an utterly different nature from the preceding one, and not calculated to cheer the heart as the other did. Soon after dinner my helper, O Toki Ishii, and myself went out into the town to sing and talk with a number of street children, who had been gathered into the home of Mr. Moore's personal teacher. Some twenty, or more, little girls were awaiting our coming, and were seated on the mats in a quiet and orderly manner. Some dozen boys were also awaiting us outside the room where the exercises were to be held, and a much more unruly set of boys I've never met with anywhere. They shouted rude words at us, entered the room jostling the girls in a not very gentle way, snatched away the hymn books, and kept up such a hubbub that it was impossible to do anything properly. Nothing seemed to move them to good behavior, so, at last, they were requested to leave the room, and then such a racket as they set up, hooting, shouting, and yelling. We cut our exercises short, distributed cards to the little girls, and then dismissed them; but even this did not satisfy the boys, and they treated the girls quite rudely as they passed out, and others, as my helper got into her jinrikisha, tried to prevent her from following me. The anti-foreign feeling is running pretty high, and shows itself in the conduct of the young, as well as in that of some of the older ones. We hope for brighter and better things in the near future.

From the Sunday school we went to the Miyagi Hospital, not, I must confess, with very light hearts or buoyant spirits; but the sick friends seemed so glad to see us, and enjoyed so much the music of the baby organ, and our pretty hymns, that we almost forgot the events of the early part of

the day, and went from room to room singing talking and trying to cheer the sufferers, until the approach of evening warned us that it was time to be moving homeward where other duties awaited us. After tea, a short service at our girls' school, and then rest. Good-night.

### GENERAL REVIEW OF JAPANESE SOCIETY IN 1893.

Translated from the *Kokumin Shimbun*  
by KEINOSUKE KIMURA.

SOCIETY does not change as easily as individuals do. A year is just sufficient for it to advance a step. We can not expect a great change or great progress within such a short period. The year 1893 which was begun with many hopes, did not leave any good results in the social or the moral life of the people. Yet we need not be disappointed, for society does not make progress so suddenly.

I. *Morality and General Spirit of the People.*—The spirit of adventure and of nationality was prevalent this year. Books on the geography of Siberia, on Hokkaido and Chishima, on ancient Japanese abroad, on important ports in eastern Asia, and the like, were published and had more or less readers. The fact that a certain spirit which is the admixture of public spirit, romantic ideas and the excitement of adventure, was taking hold of young men, was shown by the publication of a magazine called "Fusō\*" in June. And also many collections of public-spirited Chinese poems were published. Lieut. Gunji, who left Tokyo for Chishima with seventy-six sailors in six small boats in March, was the incarnation of that spirit. Lieutenant-Colonel Fukushima, who returned from his travels through Siberia on the fifth of June, was still a greater incarnation. Mr. Harada, who explored the interior

of the Chinese Empire, shows this spirit also. The same spirit appeared in the papers in different forms. The *Nihon Shimbun* and others wrote many articles censuring the immoral conduct of foreigners in Yokohama or Nagasaki. They discussed at some length the subject of foreigners owning land or houses in the interior in the name of some Japanese. In June the *Kokumin no Tomo* wrote that many foreigners come to Japan with vicious purposes and condemned them. Thus the anti-foreign spirit arose together with the nationalistic and the adventurous spirits. The general sentiment of society was in a state of excitement. When the strange statement was made public that certain ones had poisoned Count Soma, every body believed it without any proof. Many books were written about the Soma family and every one of them was read with avidity. The people thought it a shame if they did not read some of those books. The daily papers followed the sentiment of the people and helped to augment the excitement. Society believed it blindly. On the twenty-third of September it was ascertained by a post-mortem examination of his body that Count Soma had not been poisoned, and the accuser, Nichigori, was arrested for bringing false charges. Society fell into the depth of doubt. It was so much excited that it almost lost the power to reason and to judge.

II. *Religion.*—Christianity became more practical and evangelical. A book by Mr. K. Uchimura, called "Kyuanroku" (Rest and Peace) and the "Life of Christ" by Mr. Y. Takekoshi bear out the fact just mentioned. In August Rev. Tamura's "Japanese Bride" became the object of earnest discussion. The Buddhists who are always searching for some fault in the Christians were unusually gentle in attacking Rev. Tamura. This was so on account of the fact that the first paper which pointed out the defects of that book was the organ of

\*Ancient Chinese term for Japan.



the Church to which Rev. Tamura belongs. We saw that our people were excited in this matter also. The assembly of Christian workers in Tokyo advised Rev. Tamura to stop the publication of the book and to resign from the ministry. All the Christian papers except the "*Gokyō*" of the Methodist Church were severe in blaming him.

The corruption of Buddhism became known to the public by the trouble in the Sōdō sect. In August a large temple in Tsukiji, Tokyo, was destroyed by fire. But before the fire was extinguished, the money needed for the rebuilding of the temple was raised by subscriptions among the believers. By this fact we can see what influence the Shinshū sect has yet among the people. In May the Christians held a meeting of the Evangelical Alliance in Nagoya, and the Buddhists of that city made a great disturbance. This may be counted as a phenomenon of religious contest, but that was only a local one. The Buddhist priests began to act more like religious workers than a few years ago. Their books were written to show the doctrines of their religion rather than to attack others. They came to have self-respect and to feel that Buddhism is better than Christianity. They learned to see the foolishness of attacking Christianity under the name of the Imperial House or the state. Thus the books by buddhists became philosophical and expository. So the attacks on Christianity were made not by Buddhists but by those who are engaged in education. The fact that Christians have much influence in literature was recognized. As they were disturbed in the educational world, they came to work in the literary world which is more liberal. They have changed their movements to the sphere where there is the least resistance. But it is also a fact that most of the literary products of the Christians were idealistic, pantheistic and pessimistic. So they were called

"high literature," and were criticized by the *Kokumin no Tomo*, the *Gokyō* and the *Tokyo Seinen*. The general tendency of the Christian church was divided into two, idealistic and evangelistic.

III. *Education and Scientific Thought.*—The educational world had much to do this year. It was shaken from its foundations. The narrow national education which taught only a negative morality, which inculcated the principle that the state has supreme power over men and which thus made the student biased and servile, was laughed to scorn by those who had good common sense. The Department of Education, the pope of the educational world, lost the confidence of its friends. The professional educators who were the authority of education were condemned for their secret connection with the book-sellers. Their books were severely criticized. The Imperial University which had great influence lost some of its power on account of Prof. Inouye's essay against Christianity and by Mr. G. Takahashi's refutation of it. The people found the true merit of the University in its graduates and they came to regret that they had thought of it too highly. The *Kokkai Shimbun* in July said, "If the students of the University simply want to become officers of the government and to serve the Satsuma and Chōshū cabinet, after hard study of ten years, we will not say any thing, for as long as that is their object, we can not esteem them very much." To speak briefly, the people began to doubt the authority of the educational world. The new minister of the Department of Education, Mr. Inouye, knew the vices of the past. The people had great hope in him and he has accomplished more than they expected. He has passed regulations for industrial education, made some approved changes in the University, passed regulations for moral



instruction and changed the organization of the government schools. The scale of his reformation was not very large but it hit the centre of the vices which had accumulated for many years. In September Messrs. Tsuji and Imazawa began a movement against the policy of the Department of Education. But they could not gain the sympathy of thoughtful people, because the people knew what these men did while they themselves were officers in that Department. On the eighteenth of October Count Ito and other ministers resigned from being honorary members of the "*Dai Nihon Kyōiku Kwai*" (Japanese Educational Society), of which Mr. Tsuji is the president. This was a great hinderance to the movement of Mr. Tsuji, and that society changed its attitude from that time. Prof. Inouye's essay on education and religion afforded a good opportunity for the contest between the education which has the Department of Education as its pope and literature which is more liberal and in which the Christians have great influence. Prof. Inouye represented the schools and Mr. Takahashi literature. By this we can understand the different tendencies where oppression prevails and where liberty has power. It was not an idle discussion of "easy-chair" philosophers, but it was the conflict between the principle of the Department of Education and free thought.

Science made progress, though it was not noticed by the people. Drs. Miyake and Ogata made valuable discoveries in biology; Dr. Tanaka invented a new musical instrument in Germany. Mr. Takamine invented a new method to brew whisky in America, and Lieut. Yamanouchi and Mr. Shinose made useful inventions. These facts show that the Japanese have originality in scientific investigation. But we are sorry that the study of science is limited to the specialists and that the people in general have

no interest in it. Dr. Kitazato's great efforts in the department of contagious diseases were most stubbornly opposed by the people in the vicinity of his hospital. But the time will soon come when the newspaper will write the stories of the ocean currents or of animals instead of mean stories or novels in which vice is made easy and pleasant. Our historians could not enjoy freedom of thought. Conservative and biased notions prevented the progress of the science of history. Prof. Kume was called a Christian because he said that Shintoism is the old custom of worshipping heaven. The history of ancient Japan is a dangerous cave, whosoever enters into it will be hurt.

IV. *Rank and the Labor Question.*—In the beginning of this year Prof. Kanai, in his criticism of an essay on the labor question by a learned French specialist in law said, "I can not believe that this question is already existing in Japan." His observation was right, for Japanese laborers do not yet recognize the oppression of capitalists and they are not yet fully conscious of their miserable position. So there is not yet any so-called social problem. But now they are beginning to open their eyes. There were some strikes, the social problem is at hand. We believe that this problem is not yet come to Japan for it is discussed not by the laborers themselves or by their protectors but by students and scholars. Mr. Matsumura, the editor of *Sanrai*, a Christian magazine, speaks much about the social problem, but his argument is based on abstract humanity. In July Mr. Sakai said, "As I heard that some scholars are forming a society to investigate social problems, I asked to join it so that I might hear the discussions." The social problem of Japan is investigated, it engages the study of scholars; but it is not yet made practical, no body speaks of it yet in the field or on the street. Therefore, the books published

on the subject are mostly translations. But Mr. Matsubara's "*Darkest Tokyo*" paints the true condition of the lower classes. Such books will have influence on the labor question. The fact that the third edition of this book was published within two month shows how the people are looking at this question.

The "*Kokumin no Tomo*" of September said in an essay on nobles that (a) the special system of nobility should be abolished, (b) the regulations for nobles should be reformed and the giving of titles be stopped, (c) their political privileges should be more limited, (d) the nobles should be allowed to take professional work, (e) the system of hereditary property should be abolished, (f) taxes should be levied in case of succession, (g) nobles should be made only for a generation, (h) the system of employing "Karei" and "Kafu" who act like the agents for the nobles in legal matters and so forth, (i) the strictest law for monogamy should be passed for the nobles. The people seem not to have paid much attention to these remarks but sooner or later the question about the nobles will come up. The books which appeared on these questions this year were, "*The Ruin of Japanese Peasants and Their Relief*," "*The Increase of Criminals*," "*Students and Industry*," and some others.

### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By DR. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

THE same Shin sect which has been called Protestant on account of its principle of subjective faith void of all sanctification by works, and which

finds in Murakami such an amiable representative, has also produced in the person of Eun Mayeda an arch-Jesuit.

Eun Mayeda is a priest of the Shin sect and a teacher in the *Daigakurin*. He is the author, among other works, of *Shinshū Mondō* ("Catechism of the Shin Doctrine"), 1890; *Shinshū Dōtoku Shinron* ("New Treatise on the Ethics of the Shin Sect"), 1890; *Shinshū Kyōshi Joron* ("Introduction to the History of Doctrine of the Shin Sect"), 1891. In what follows I have reference to the *Shinshū Dōtoku Shinron*.

In this work Mayeda formulates the doctrines of the Shin sect. Faith in Buddha is sufficient. This faith is inseparably bound up with the feeling of gratitude toward Buddha for his redemptive work, and this feeling calls into being a variety of good works in *majorem gloriam Buddhæ*. It is not they, however, that secure salvation, but the believing disposition only. Accordingly, Mayeda finds the special moral precepts of Buddhism utterly superfluous, for faith is sufficient. The actions which arise from it are necessarily good. But, he asks, what better actions could possibly arise out of this faith than efforts to extend Buddhism more and more in the world? Buddhist propagandism, accordingly, is, by logical necessity, the best conduct that, generally speaking, is at all possible. On the contrary, it is a matter of indifference by what means this propagandism is carried on. Even the worst means are justified by the holy end. Mayeda, however, adds a qualification to this. In the interest of Buddhist propagandism men are to have regard to public opinion, and to do only such actions as this opinion approves. For, if the adherents of Buddhism should commit deeds which, according to universally accepted ethical ideas, are bad, great injury would thereby be done to Buddhism. Let men, therefore, take heed, and so

conduct themselves that they may be praised by public opinion. This praise then redounds to the advantage of Buddhism. To summon men to engage vigorously in the propagation of Buddhism is Mayeda's object. This propagandism is in the first instance directed against Christianity, which Mayeda hates. Of an energetic, reckless nature, he is not generally in accord with the pessimism and self-abnegation of Buddhism. He concludes, rather, that, since Buddha has made excellent provision for the future life, and since faith guarantees us this future life, we need not concern ourselves about the next world, but can devote all our powers to the present, that is, to the propagation of Buddhism and, through it, to the conquest of the world.

In the practical application which he makes of the fundamental principle of the Shin sect for the purpose of aggressive propagandism, Eun Mayeda stands forth as a modern. This he is, however, only in a negative sense, viz., in his indifference to the special, positive contents of the Buddhist doctrinal system. He doesn't take the trouble to replace with new positive matter the dogmas and moral precepts of the older Buddhism, which he without the least concern allows to lapse. This fact distinguishes him from those who desire to make out of Buddhism, by means of positive reconstruction and completion, a new system adequate to the requirements of modern science.

Several representatives of this reformatory movement within the sphere of Buddhism may here be cited.

Enryō Inouye is perhaps the most typical exponent of the reform movement in Buddhism. He is one of the most enthusiastic champions of Buddhism, which he believes himself able to preserve to Japan, as well on account of its intrinsic value, which, in his opinion, far exceeds that of Christianity, as on account of political considerations. But in order that this may be done, tradi-

tional Buddhism must be reformed and reconstructed into a system answering the requirements of modern science. This is possible, because Buddhism, by virtue of its philosophical contents, accords with the results of modern science and philosophy better than any other theory of the world. Inouye believes that this philosophically regenerated form of Buddhism will become the future view of the world for the Japanese, and the religion of the country, if not of the world, and, moreover, put a stop to the spread of Christianity, which he so greatly hates. To perfect and to spread this form of Buddhism he regards as his life-work, in the prosecution of which he is indefatigably active and enters the lists with both tongue and pen. For this express purpose he has created a Buddhist philosophical academy (*Tetsugakukwan*), of which he is the director. His philosophy he has set forth in a series of writings, of which the most important is his large work on Buddhism *Bukkyō-kwatsuron* ("Essay on the Revival of Buddhism") 1887-1891, up to which latter date two volumes have appeared. Besides this work, are to be mentioned also the *Tetsugaku Yōryō* ("Kernel of Philosophy") in two volumes, 1887, a general theory of ethics (*Rinri Tsūron*), 1887, and an exposition of the philosophy of the Shin sect (*Shinshū Tetsugaku*). Of a speculative turn of mind, and having, through his university studies—he is a graduate of the Imperial University—become acquainted with European philosophy, he makes use of its ideas in order thereby to transform Buddhism into an idealistic pantheism. At the same time he takes pains to make his Buddhism palatable to the unlearned. As is quite natural in view of his work, Enryō Inouye belongs to no particular Buddhist sect. His Buddhism is eclectic. Besides elements which accord with the teachings of the Keron and Tendai sects, or remind one of the Zen sect, it includes also



such as correspond to the doctrines of the Jōdo and Shin sects; and, in addition, ideas akin to Brahmanical and, finally, to European philosophy.

According to Inouye, the fundamental principle of Buddhist ethical teaching is striving after union with the absolute. This absolute (*Shinnyo*, the absolutely true,) he regards as an absolute, unique principle which lies as a common substratum at the basis of all beginning and change of phenomena. Perhaps we do not misrepresent Inouye, if we designate it as the world-soul, although he does not use this expression. In distinction from the real existence of this ground, the existence of things in eternal flux, originating, growing and passing away, is unreal, oscillating, as it were, between existence and non-existence. This metaphysics, which accords with the teaching of the Eleatics, Neo-Platonic speculations, Spinozism and other pantheistic systems, is not that of primitive Buddhism, which, generally speaking, has no metaphysics properly so called. The question as to the ultimate ground of things it evades; it knows only the eternal connection between cause and effect, the ceaseless beginning and change of things, but no absolute ground. According to its point of view, all being is contained in the world of experience. The world is self-sustaining. Beyond the endless chain of cause and effect, there is nothing but Nirvana, which man attains by becoming a buddha, and which redeems men from change.\*

\*Compare OLDENBERG: "Buddha," 2d edition, pp. 221, 292, sq., together with other passages; RHYS DAVIDS; "Buddhism" (*Non-Christian Religious Systems*), p. 87; OLCOTT: "Buddhist Catechism," pp. 19-21; BEAL: "Buddhism in China," pp. 178-180; EITEL: "Three Lectures on Buddhism," pp. 46, 54. We cannot here enter into the debated question whether *Nirvana* is to be regarded as absolute non-existence, as a positive condition, or as a conception of vaguely defined limits. Reference should be made to the appropriate literature on the subject (OLDENBERG, MAX MÜLLER, TRENCHER, RHYS DAVIDS, CHILDERS, EITEL, etc.)

Buddhism is originally simply ethical teaching and social reformation. On the contrary we find a pantheistic metaphysics in Brahmanism, which possesses an absolute, world-wide principle in *Ātman*, the One, the Unending. But in the course of time Buddhism has again and again acquired a pantheistic coloring. Reared on the soil of Brahmanism, it in various ways has ultimately approximated to the latter's range of ideas. Thus the work *Surāṅgama Sūtra*, which in the year 705 was translated into Chinese (*Shen-leng-yen-king*), teaches pantheism. There exists but one substance or world-soul, into which everything is destined to return. Individual souls have no real, independent existence. (BEAL: "Buddhism in China," p. 224). In China Buddha is made the divine, substantial basis of the world, and the historical Buddha is regarded as the incarnation of the absolute. (So, for instance, in a commentary on a Chinese biography of Buddha of the 7th century after Christ. BEAL, page 181. Compare also EITEL: "Three Lectures," p. 96.) The endless succession of Buddhas who make their appearance in the course of centuries—for "Buddha" denotes not so much a particular historical personage, but rather a condition, of which many, in principle everybody, can partake—appear as just so many exponents of one common principle, which then is conceived of as an essence revealing itself in all of them, and in which they all flow together into a unity.

There has also been developed out of Buddhism (in Nepal) a *theistic* sect, which recognizes in *Adi Buddha* the creator of the world, and, more especially, the creator (God the Father) of the historical Buddha (God the Son), (BEAL, p. 184; RHYS DAVIDS, p. 150; EITEL, p. 116).

In Japan the Keron and Tendai sects have elaborated a pantheistic



metaphysics, in so far as, according to their views, the Bûta-tathâtâ, or the absolute, inherent in all, that exists as the common ground of matter and thought, and everywhere active, is at one and the same time essence, energy and form.\* Enryō Inouye agrees with them in the acceptance of an absolute principle as the ultimate, comprehensive ground of all things.

Now the absolute is also at the same time our inmost being, the germ of our nature. But, just as the light of the moon is obscured by clouds, so our real, true being is veiled under illusions, ignorance and passions, which are the results of our finite, imperfect existence. This true germ of his being, which is one with the absolute, it is the duty and destiny of man to develop, in order that he may thus become fully united with the absolute. We attain to this union through complete understanding of our real being, since in our real being, when fully understood, we perceive the being of the absolute, and the identity of both. As this perception itself arises out of the inmost depths of our being (the "conscience") and shows us an ideal of human conduct (Buddha), so also in him who is pervaded by this knowledge, it works out a regeneration of his whole being, perfect conduct and complete union with the absolute. This knowledge of oneself, of which Inouye here speaks, naturally is not of a rational, scientific or psychological character, but rather intuitive vision, transcending all perception through the reason, and is acquired through contemplation. The teaching of the Zen sect is similar to this, and we find these ideas recurring in Neo-Platonic speculation, in the mysticism of the Middle Ages, and *mutatis mutandis* also in the "intellectual intuition" of modern German speculation.

\* Compare R. FUJISHIMA: "Le Bouddhisme Japonais," pp. xviii—xxiv. 62 and 78.

The attainment of *Shinnyo*, however, in this way is possible only for those who are intellectually of a strong and capable nature. For the ordinary run of men this way, which Inouye designates as the subjective method, is too difficult. Inouye, therefore, divides the way of salvation, as is usual in all Buddhism, into *jiriki*, the difficult way, by which man attains salvation by his own strength, and *tariki*, the easier way, by which man is saved by another's (Buddha's) power. This distinction he makes in order to supplement his esoteric Buddhism above described by the addition of an exoteric, more popular form, which he calls the objective method. The latter is intended for all those for whom the subjective method is too difficult. Such, instead of creating an ideal of human perfection out of the depths of their own nature, may take as their model the historical Buddha, who is the visible embodiment of absolutely perfect virtue, and act accordingly. In the sacred scriptures Buddha has expressly told men how they are to act. But the historical Buddha is identical with the absolute Buddha. The former is the latter objectized in the region of phenomena. He who confides in him, believes on him, and makes him his example will also attain the felicity of *Shinnyo*. So also *nembutsu* [repeating the prayer *Nama amida butsu*] finally accomplishes the same end.—It is hardly necessary to remark that this popular form of Enryō Inouye's Buddhism inclines to the doctrines of the Jōdo and Shin sects.\*

Associated with Enryō Inouye in the same work is Gyūrō Nakanishi, publisher of the Buddhist monthly *Keiseihakuji* (established in 1890 in Kyōto), which is regarded as one of the best political and literary journals

\* By way of addition I would also remark that recently Enryō Inouye in an article in the *Dento* (Shingon sect) has again emphasized the necessity of a reform in Buddhism, and held out the prospect of a speedy triumph of Buddhism over Christianity. ("Japan Weekly Mail," xvii., p. 446.)

in Japan.\* He has already left a checkered career behind him. Like Matsutaro Matsuyama, who holds the same opinions, and was formerly publisher of a Buddhist journal in the English language, the *Bijou of Asia*, started in 1888, but now defunct, he was formerly a Christian, but, like him, has given up Christianity, gone back to Buddhism, and become one of the most vehement antagonists of the Christian religion. The cause of Buddhism he championed, in opposition to Christianity, in the *Shimei Shimpō* ("News from the Sea of Tsukushi" [*Shimei*=Chinese-Japanese for *Tsukushi no Umi*]). In this paper he published in 1886 a series of polemical articles on religion and morality, in which he postulated the absolute as the basis of all religion and the aim of all morality, prophesied the speedy decline of Christianity, and attempted to found Japanese morality upon a fusion of Buddhism and Confucianism. At that time already he declared that Buddhism in its fundamental characteristics was indeed true, and that its foundations had been deeply laid, but that the Buddhist priests were altogether of no account and knew nothing. The reformation of Buddhism, for which there is such a crying need, must, therefore, be undertaken by educated laymen. Buddhism and Confucianism, he asserted in another article, must be renovated, and then there must be created, by appropriating western science, a new civilization of an eclectic character. Buddhism is much more compatible with the results of modern science and philosophy than Christianity, on which account he prophesies that the latter will soon come to an end. In the following works, viz., *Shūkyō Kaku-meiron* ("Essay on the Reformation of Religion"), 1889, *Soshiki Bukkyōron* ("The System of Buddhism"),

1890, and *Shūkyō Taiseiron* ("Treatise on the Evolution of Religion"), 1891, he attempts still further to demonstrate the necessity of a reform of Buddhism. He also is the originator of the words *Shinbukyō* ("New Buddhism"), by which reformed Buddhism is designated. This also is the title of his latest work (*Shin Bukkyōron*, 1892).\* In this work also he again proclaims the impending triumph of reformed Buddhism, indicated by a great variety of signs. Such are, for example, Henry S. Olcott's attempt to unite northern and southern Buddhism; Sir Edwin Arnold's poems "The Light of Asia" and "The Light of the World," in which he, without having any particular understanding of Buddhism, certainly seeks, in Gyūō Nakanishi's opinion, to unite Christianity and Buddhism; the establishment of the theological seminary *Sōyen* by Unshō Shaku; Enryō Inouye's Buddhist university; the promotion of the study of Comparative Religion by Tetsujirō Inouye at the Imperial University in Tokyo, and by Ryōon Fujishima at the *Bungakuriyō* (Literary Institution of the Shin sect in Kyōto); etc.

The Buddhism which Nakanishi wishes to propagate is eclectic, allies itself with no religion and with no science, but rather takes up into itself the truths of them all, and is, therefore, itself the absolute truth. Christianity cannot even in the slightest degree compare with Buddhism. Then, too, western science is superior to the wisdom of the orient only on its material side, whereas its ideals need to be perfected and enriched by means of the latter.

New Buddhism accords with the advanced doctrines of the more fully developed northern, as over against the more primitive teachings of southern Buddhism. That taught by Nakanishi has a pantheistic coloring

\* This periodical treats political, social, religious, ethical and literary topics in a really scientific manner.

\* A review of this book is to be found in *The Japan Daily Mail* ("The New Buddhism") of March 31, 1891.

(Tendai sect), like that of Enryō Inouye, is optimistic and aims to be thoroughly practical.

His ethical views Nakanishi has set forth chiefly in the third book of the *Soshiki Bukkyōron*. Will, according to him, is the root of all human activity. The will must unfold itself in accordance with the law of evolution. Then are we happy. Unhappiness is the result of an imperfect development that has miscarried. The proper development of the will leads finally to buddhaship. Nirvana is no empty nothing, attained through the negation of all knowledge, but a state of positive perfection, which we reach through a progressive process of purification and enlightenment. The Buddhist doctrine of Karma, viz., that the moral conduct of man in this life determines his destiny in the next according to the law of cause and effect, opens up a prospect of reconciling egoism and altruism. Buddhism shows its superiority to ordinary utilitarianism, in that it extends over the happiness and unhappiness of this present life. In the historical Buddha it possesses an ideal type of moral perfection.

It is not my purpose here to give a criticism of the doctrines of the reformed Buddhists. Just as little do I propose to enter upon a discussion of the question how far the views of Enryō Inouye and Gyūō Nakanishi still accord with Buddhism. But it seems to me as if it were impossible to deny that these efforts are intrinsically justifiable, however little understanding of the real nature of old Buddhism their promoters may betray, and as if reformed Buddhism were a power with which sooner or later Christianity more especially will have to reckon. This also may be said, I believe, that, if Buddhism still has any future at all—and I am of the opinion that it has—it must be looked for in the pantheistic turn which Enryō Inouye and Gyūō Nakanishi have given it.

At any rate the credit of having rightly—I might almost say instinctively—traced this out cannot be wrested from them.

(To be continued.)

### IMAGAWA'S MIRROR FOR WOMEN.

Translated from the Japanese by KYO YAMAOKA,  
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THIS book was written about two hundred years ago, but the author is not known. About five hundred years ago there lived a writer by the name of Imagawa, and the prohibited articles given below purport to be according to the teachings of this man. In the olden times, this book, with the *Onna Dai Gaku*, formed the principle text-books of woman's education. Even those who are now young women were taught this when young. As the young of to-day are principally taught in the government primary schools, this now seldom forms a part of their education.

#### THINGS FORBIDDEN WOMEN.

Having a continually depraved heart, and not discerning clearly her proper course of conduct.

Going uselessly to the temple or monastery for the purpose of amusement.

Not being careful to correct her little faults, but blaming others; when at last she finds her own failures.

Speaking freely without knowing whether things are important or not.

Forgetting the great kindness of her parents, and being remiss in her duty to them.

Disregarding her husband, elevating herself, and not fearing the dispensations of heaven.

Desiring to be prosperous even at the sacrifice of right.

Despising those who have failed while doing right.

Becoming more and more fond of

pleasure and desiring to look from mere curiosity.

Not being ashamed of being laughed at for being short tempered and deeply jealous.

Depreciating others in every way by a mistaken kind of woman's cunning.

Making plans to cause, by talking, bad feelings among people, and delighting herself in the sorrow of others.

Adorning herself with beautiful dresses and ornaments, while her servants are offensive in appearance.

Not knowing the customs and usages belonging to high and low rank, but liking to be self-willed everywhere.

Reckoning the faults of others, but considering herself clever.

Coming near even to a Buddhist priest when she has to see him.

Without knowing her proper station in life, being dissatisfied, or living in luxury.

Using servants improperly on account of not distinguishing between the good or the evil in their characters.

Being evil spoken of on account of disrespectful behavior to her father-in-law or her mother-in-law.

Not being ashamed of the ridicule of others caused by lack of thoughtful care of a step-child.

Coming near to a man, even though a relative.

Loving the friends who flatter her, and disliking people who perform their proper duties.

Showing displeasure, being out of temper and rude when guests come.

While it is not a rare thing for these articles to be carefully observed, yet they must receive special attention. In the first place, to be a good housekeeper, a woman ought to have an upright heart, not exalting herself in any thing, but obeying her husband's will. Now heaven is the active principle of nature and is strong ; so

is the male principle. Earth is the passive principle of nature and is tender ; so is the female principle. The passive must obey the active, this is a natural law. By the comparison of the relation of husband and wife to that of heaven and earth, we see that to honor the husband as heaven is a law of nature ; therefore, from childhood a girl must associate with good, obedient and gentle friends, and even in her sports must never come near to a mean friend. Water follows the shape of the vessel that contains it, so man is what the influence of the good or bad character of his friends makes him. Is this not true ? We know a man's character by knowing his friends. On this account it is said that a woman who governs her house well loves righteousness. One who disarranges her house is a self-willed and abandoned woman. Therefore, a woman must, morning and evening, reflect upon herself and her heart ; she must depart from evil, and take the side of right. Although man is by nature born with five virtues, yet while some become good, others become bad. This is only the result of practice from childhood. A man may have teachers for his education and the regulation of his life ; but there are but few women who are taught. Most of them do not know woman's duty, but become obstinate and their characters become corrupt. This is a thing to be truly regretted.

A woman does not remain at home very long after her birth, but must go to the house of another and obey her husband, and serve her father-in-law and mother-in-law. Therefore the most important thing for her is, while she is at home, to obey her parents and do her duty perfectly to them. Most women adorn their hair and paint their faces, but there are very few who try to reform their depraved hearts. Those who are poor and have failed, need not be



ashamed if they have upright hearts and are not avaricious. An unjust woman, though she be rich, should be despised by a wise man. If a woman wants to know whether she is good or not, when her husband is gentle, she may know that she behaved properly; and when he is quick-tempered, she may think that she has not been right. In using servants, her mind must be everywhere, like the sun and moon shining upon the earth and plants, and she must be able to use them in different ways according to their capability and character.

### ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

IT was in the fourteenth year of Kwanyei (about 1638 A.D.), when Iyemitsu was the third Shōgun of the Tokugawa family and when the *Bakufu*, as the Shōgun's government in Yedo was called, was most flourishing and wielded great power, that the following events took place. There was a *rōnin* named Suzuki Genzayemon. A *rōnin* was a samurai (military class in feudal times) who, for some offense to his superior, was dispossessed of his estate, revenue, or pay, and dismissed from service. Genzayemon's father, whose name was Gennai, was known as one of the brave vassals of Tokugawa. Genzayemon grew to be very learned in literature and skillful in the military arts. After his father's death he received an estate that yielded every year five hundred *koku*\* of rice and became one of the guards whose duty was to go to Osaka or Kyoto for a certain period of time to protect the castle or the palace of the Emperor there. But at the chase of Komaba in the eighth year of Kwanyei, he

contested the honor of having killed the victim with Suruga Dainagon Tadanaga, the younger brother of the Shōgun, and that offended both Tadanaga and the Shōgun; so his estate was confiscated. Then he rented a house in Koyanagi-chō, Kanda, Tokyo, and spent his days in teaching the children of the neighborhood the art of writing. Now, Genzayemon had a daughter named Orui. She was seventeen years of age and very beautiful. Many wanted to marry her, but she was affianced to Takigawa Sanjiro, a young man who was a faithful guard of the palace; so she refused all others and kept looking forward to the wedding day. But Takanawa Gyobusho, the chief officer of the guards and Tokugawa's superior, fell in love with Orui from mere vile passion. Finally he planned to accuse Takigawa falsely and to arrest Suzuki Genzayemon and then to take Orui by force. This is the starting point of the following play.

#### PERSONS REPRESENTED.

Tokugawa Iyemitsu, *the third Shōgun.*

Matsudaira Izu-no-Kami,  
Abe Bungo-no-Kami, } *ministers of the Shōgun.*

Miura Shima-no-Kami, *an officer next in rank to the ministers.*

Ōkubo Hikozaemon, *superintendent of the standards.*

Takanawa Gyobusho, *chief officer of the guards.*

Nakane Shurinosuke, *chief attendant.*

Sakai Tsushima-no-Kami, *chief officer of the Shōgun's household.*

Suzuki Genzayemon, *a rōnin, afterwards chief officer of the guards.*

Takigawa Sanjiro, *a guard.*

Abe Shirogorō,  
Kondo Noborinosuke, } *vassals.*  
Kuge Sanshirō, }

\* A grain measure equal to 5.13 bu.

Watanabe Shinsaku, *Suzuki's servant.*

Orui, *Suzuki's Daughter, afterwards Takigawa's wife.*

Judges, merchants, servants, etc.

ACT I.

SCENE I.—*A secret plot in the guard-room.*

(*The guard-room in the Yedo castle. The guards, Sugita Shinbei, Nose Hyobu, and Shinmei Gennojō are resting, wearing a ceremonial dress on the shoulders and having on the loose trousers worn by samurai, with one sword stuck in the girdle. As it is prohibited to smoke in the guard-room, they are smoking stealthily and joking with each other.*)

SHINBEI.—There comes the public censor. (*He shouts thus to frighten Hyobu and Gennojō. They being alarmed, quickly conceal their pipes and tobacco-pouches and look around.*)

HYOBU.—Shinbei, where comes the censor? I can not see him.

SHINBEI.—Ha, ha. We can not see him now. But I thought if he should come and find that tobacco, it would bring trouble upon us; so I spoke aloud almost unconsciously.

GENNOJŌ.—What? Are you joking again, Shinbei? Don't do that any more; we were greatly alarmed. (*They get angry.*)

SHINBEI.—I shall be really troubled, if you get angry so often. Can it be that your desire to smoke the forbidden tobacco is so strong? Smoking will not satisfy our hunger, nor afford us pleasure, like drinking. That is simply waste of time. So if I have money to buy tobacco, I will get wine and taste its delicious sweetness.

HYOBU.—But the proverb runs well,—“The sweetness of water tasted when one awakes from drunkenness, no sober man knows.” As you do not smoke, you do not know the luxury of smoking the pipe.

GENNOJŌ.—Just try this. (*He presents the pipe with tobacco.*)

SHINBEI.—No, no. Please excuse me. I am a descendant of the brave family of Mikawa, so I never hesitate on wine; but my Japanese spirit hates the things of savages. If I smell that odor I soon become sick. (*He drives away the smoke with his fan. Hyobu and Gennojō get amused.*)

HYOBU.—Shinbei being brave as he is, is troubled by the smoke of tobacco. Ha, ha. Shall I tell you the origin of tobacco? Once upon a time there was a Chinese emperor called Kan-no-Butei. After the death of his beloved wife, Rifujin, he became gloomy, for he was very much attached to her.

GENNOJŌ.—Then a merchant from the southern savages sympathizing with him, made him a present of tobacco. When the emperor once smoked, he forgot all his sorrows, and became very fond of the pipe. Tobacco was planted in every part of the country, and finally it was transplanted into Japan. Therefore Tōbōsaku smoked three times and lived for three thousand years.

HYOBU.—And Miura-no-Osuke a hundred and six years. Yes, a medicine conducive to long life.

TOGETHER.—Ours will be like Mt. Fuji. (*They get excited and begin to dance and sing a song.*)

SHINBEI.—Why, you must keep quiet. If that noise be heard by the censor, oh, we shall be punished. (*At this remark Hyobu and Gennojō stopped dancing.*)

HYOBU.—Yes, that is true. I will smoke just once more, and that will be the last.

GENNOJŌ.—Yes, and we will put the pipe away. (*Again they begin to talk, smoking.*)

HYOBU.—But, Mr. Shinbei, many maid-servants in the bath-houses smoke. And also the harlots in Yanagicho or Kama-kuragashi. What do you do when they give you pipes to smoke?

SHINBEI.—Yes, though I dislike

smoking, it is a great dishonor to them, if I refuse to accept when many people are looking at us. Moreover, to refuse their kindness is contrary to the spirit of the Samurai.

GENNOJŌ.—Then, you accept their pipes and smoke, do you?

SHINBEI.—Yes, certainly.

HYOBU.—Then please take this pipe in which I have put tobacco.

GENNOJŌ.—Please smoke, though you do not like to do so. *(They speak and act like women, come near to Shinbei and press their pipes to his mouth. Shinbei pushes them back.)*

SHINBEI.—Stop now. It makes me sick to hear such strange voices. *(While the three are joking, the clock strikes four. Shinbei hearing this.)*

SHINBEI.—Now it is four o'clock and it is time for us to go on watch. *(He tries to stand up.)*

HYOBU.—Do not be in a hurry, Mr. Shinbei.

GENNOJŌ.—Please smoke once more before you go. *(They run after Shinbei acting like women. Enter Inouye Bingorō and Okawa Hachidayu. Both are guards come to take rest as their term of watching the rooms is expired. But Hyobu and Gennojō are so much excited and interested in running after Shinbei with pipes that they do not notice the men coming in. Hyobu catches Bingorō and Gennojō Hachidayu, each thinks the one caught to be Shinbei and presents pipes after the manner of women. So Bingorō and Hachidayu get alarmed.)*

BINGORŌ.—What now, Mr. Hyobu?

HACHIDAYU.—What are you doing, Mr. Gennojō? *(Thus being scolded Hyobu and Gennojō are frightened.)*

HYOBU.—Oh, you are Mr. Inouye Bingorō?

GENNOJŌ.—And you Mr. Okawa Hachidayu?

HYOBU.—I have been impolite carelessly.

TOGETHER.—Please excuse us. *(Thus they beg pardon.)*

SHINBEI.—Now we will go on our watch. *(Exit Shinbei, Hyobu and Gennojō. Bingorō and Hachidayu sit down putting their swords away.)*

BINGORŌ.—We will smoke and rest now.

HACHIDAYU.—Yes, we will do so. *(Putting a tray with fire and smoking utensils between them, they begin to smoke and talk secretly.)*

BINGORŌ.—Now, Mr. Hachidayu, I am greatly troubled about that girl.

HACHIDAYU.—Yes, I am too. Our chief, Mr. Takanawa Gyobushi, is quite old yet lewd. I do not know where he saw the daughter of Suzuki Genzayemon, but he fell in love with her and earnestly desires to have her. He sent a messenger to Suzuki, but as she is affianced to Takigawa Sanjirō, his proposal was not accepted.

BINGORŌ.—Therefore, by the direction of Gyobusho, I have often said to Sanjirō, "Suzuki Genzayemon to whose daughter you are engaged has offended the Shōgun and has been discarded; so if you marry the daughter of such a man, you will also offend the Shōgun. Therefore, it will be better for you to break the engagement at once." But he insists on marrying her, and says, "If the trouble lies in the fact that Suzuki is her father, I will get somebody to become her temporary father and marry her. Please do not worry over this matter."

HACHIDAYU.—If that's the case, Mr. Gyobu's desire will not be met.

BINGORŌ.—Oh! I hope I may be able to help him in accomplishing his object.

HACHIDAYU.—I think there will be some good means. *(They go on consulting. Enters a servant.)*

SERVANT.—Mr. Takanawa Gyobusho is coming now. *(Exit servant.)*

BINGORŌ.—When we speak of a person we see his shadow. So now Mr. Gyobusho comes.

HACHIDAYU.—We will meet him. *(They step forward. Enters Taka-*

*nawa Gyobusho, the chief officer of the guards with a sword in his hand. He bows to them and enters his office and takes a seat.)*

BINGORŌ.—Mr. Gyobusho, you have come to the castle very early.

HACHIDAYU.—We are very glad to see you on your duty. (*Gyobusho returns thanks.*)

GYOBU.—I rejoice in your faithful service. Has nothing happened in this room?

BINGORŌ.—Since you retired yesterday nothing has happened, not only in the sitting room of the Shōgun.

HACHIDAYU.—But in every chamber.

GYOBU.—I am very glad of it. (*Coming a little forward.*)

Now what became of the engagement of Takigawa Sanjirō to Orui?

BINGORŌ.—I told him very often just what I was instructed by you. But he is very obstinate and does not heed our advice.

HACHIDAYU.—He says that if it is not right to marry her because her father is discarded, he will get a temporary father for the wedding ceremony. He does not seem willing to break the engagement at all.

GYOBU.—Does he say so? That's wrong; Suzuki Genzayemon has offended the Shōgun and his estate has been confiscated. He is a criminal. Yet does Sanjirō say that he will marry his daughter? Sanjirō is one of the guards of the Shōgun, so he should be polite to him. But if he marries her, I must report it to the higher officer and ask that punishment be inflicted upon him. It is my duty to see that the officers under me should be polite to the Shōgun. (*He speaks angrily; Bingerō speaks quietly.*)

BINGORŌ.—You are right in getting angry, but this matter of love is very strange. Though you could put away Sanjirō, if the girl does not obey your will, all will be in vain.

GYOBU.—You are right. But do

you know any way to win her heart?

HACHIDAYU.—We were considering it just now, turning our wisdom-bags upside down.

GYOBU. Thanks, thanks. If I succeed in this matter, I will give good recommendations of both of you and work hard to promote you in office.

BINGORŌ.—Thank you for your kind words, but are you in earnest?

GYOBU.—Why, what Takanawa Gyobusho speaks will never be mistaken.

HACHIDAYU.—Then we will work with all our power. Our plan will be this, — (*He comes near to Gyobu and whispers to him and Gyobu nodding smiles.*)

GYOBU.—Then deceive the daughter and the father, — (*He speaks unconsciously loud, but soon shuts his mouth. Enters the chief attendant, Nakane Shurinosuke, and speaks to Gyobu.*)

SHURI.—Now, Mr. Gyobu, as you know, our lord went to the house of Ohashi Ryukei yesterday and on his way back in the evening he lost his inrō (a nest of boxes carried suspended from the belt.) So we searched Ohashi's house and the streets which he passed, but we could not find it. But Toyama Awaji says that he saw the lord wearing it till he came to the entrance. Then it was lost between the entrance and his chamber, and the rooms between them are under your supervision. We hope you will carefully examine them.

GYOBU.—All right, sir. (*To Bingerō and Hachidayu.*) Who was the first man on watch when the Shōgun returned last evening?

BINGORŌ.—Then Takigawa Sanjirō was the first man. (*Hearing this Gyobu is very glad in his heart, but he does not show it on his countenance.*)

GYOBU.—What? Was Takigawa the first man? (*He pauses a short time, thinking.*) Call Sanjirō here.

BINGORŌ AND HACHIDAYU. — All



right, sir. (*Exit both. Gyobu facing Shuri.*)

GYOBU.—Mr. Shuri, please wait a little while. I will examine the man who was on watch in your presence.

SHURI.—It is not necessary to do it so publicly. Only questioning will be enough.

GYOBU.—But it is my duty to examine as minutely as possible, for that is a very precious thing: (*Enters Takigawa Sanjirō, following Bingorō and Hachidayu, and bowing to Gyobu, asks.*)

SANJIRŌ.—Any business with me, sir?

GYOBU.—As there is business, I called you. I have heard from the chief attendant, Mr. Nakane, that the Shōgun lost his inrō between the entrance and his chamber last evening. You were the first man on watch in the rooms last evening, so I think you know where it is. Speak the truth.

SANJIRŌ.—A strange question you ask me. I was the first man on watch yesterday evening, as you say; but I do not know anything about the inrō. I examined all the rooms after the lord's entrance, but I did not find anything left.

GYOBU.—Do you think it is all right, if you simply say, "I don't know"? It is a very precious thing and was lost in the room. And that room was where you were on watch the first in the list; therefore, even though you did not take it up secretly and are not keeping it, it is your fault that you did not notice it falling. You can not be free from being suspected. Now, you should call your fellow-officers and examine each other and then report the fact to me. But if the truth can not be known, you will be taken as the thief. (*Sanjirō was surprised to hear this.*)

SANJIRŌ.—All right, sir. I will call my fellow-officers and we will examine each other; but I can not understand why you suspect me.

GYOBU.—Be quiet. It is a matter of course that you should be suspected. (*To Shuri*) I will report to you what they say after they have examined each other.

SHURI.—That will do. (*Exit Shuri. Exit Sanjirō also, driven by Bingorō and Hachidayu. Then the three men coming closer, each looks into the face of the other.*)

BINGORŌ.—Unexpected loss of the inrō.

HACHIDAYU.—Has given us a good opportunity to accuse Sanjirō ..... (*Speaks loudly.*)

GYOBU.—Stop. (*He whispers to them of his plan.*)

## SCENE II.—A Meeting of the Cabinet.

(*The meetings of the ministers were held in a room in the castle called Seiko-no-Ma, which was very near to the sitting room of the Shōgun. Their custom was to take away all the partitions of the room, when they had a meeting; so that if any one should come in, he might be noticed at a distance. The sliding screens in the front of this room were painted by Kano Tanyu and the picture was the scene of Seiko (a lake). Those on the other sides had pictures of the peacock and the phoenix in dark and bright colors. So this room was very beautiful. Here are three servants, Yosai, Seiho and Kasen, their heads being shaved. As no body is with them, Yosai and Seiho begin to perform a play, and Kasen sings a song, keeping time with his fan. Yosai acts as Soga-no-Goro and Seiho as Asaina. Seiho grasps the hem of Yosai's coat.*)

Y. GORO.—Who are you that try to prevent my getting away? Take your hands off the skirt of my coat of mail. If you don't, your thin bony arm will be cut off your body. Let loose, let loose.

S. ASAINA.—No, no, I will not let loose. If I grasp thus, nothing can

get free. Your hips will be broken or my arms will be cut off. If you want to go, try.

KASEN.—(*Sings.*) "They are equally strong. Neither can beat the other. As they struggle, the firm floor shakes."

Y. GORO.—You are stronger than you appear. You have completely stopped me, the son of Kawazu Saburo Sukeyasu, who is known as the bravest in Izu and Sagami. Every one in this city of Kamakura knows Soga-no-Goro Tokimune as naughty and brave; and who are you?

S. ASAINA.—Why, I am Asaina Saburo Yoshihide, the son of Wada Yoshimori, who is counted first among thousands of soldiers in Kamakura.

KASEN.—"Hearing the name of each other, they struggle ever so much harder." (*Thus Yosai and Seiho perform a play and Kasen sings, keeping time with his fan. Then Yosai stops suddenly.*)

YOSAI.—Why, if you pull my coat so carelessly it will be torn.

SAIHO.—Please excuse me. But if I do not act in this way, I will not look like Asaina. Any way, it was my fault that I did not notice that your coat is very old.

YOSAI.—Stop. Though my coat is old, I do not wear it at your pleasure. Moreover, you are very unskillful in dancing; so I can not keep time with you. You will never become a teacher.

SAIHO.—Oh, you are not very skillful either. But we could not keep time, because the singing of Kasen was out of harmony. If you doubt it, we will try once more.

KASEN.—What? Don't you know that my singing is very famous? You will never be able to hear any other singing like mine. I sing because we are required to teach the maid-servants dancing by the order of Mr. Nakane. So you, monsters,

ought to be thankful to hear me sing.

SEIHO.—Do you call me a monster? If I am a monster, you are a squash. Squash, squash.

KASEN.—What? You call me a squash? (*He jumps up to attack Seiho. Yosai enters between them.*)

YOSAI.—Monster and squash, be quiet, be quiet. Monster and squash! well mentioned. It is true, and you need not quarrel about it. (*Kasen and Seiho get angry and both come against Yosai. The three quarrel. Enters Iida Kinnami, a servant of higher rank.*)

KINNAMI.—What are you doing? It is impolite to quarrel in this room. (*The three servants sit down.*)

I heard you singing; and what did that noise mean?

YOSAI.—Did you hear that? In a few days there will be the dancing of maid-servants in Ni-no-Maru. (*The residence of the Shōgun's son.*) And we were told by the chief attendant, Nakane, to teach them.

SEIHO.—So as not to make any mistake in such leisure.

KASEI.—We are practicing.

KINNAMI.—Is that so? If there be any mistake in dancing, it will be your fault. Let other servants do your work, and you shall teach dancing in earnest. And if there be any thing to ask, come to me, I will teach you.

YOSAI.—Thanks, but do you know any thing of dancing.

SEIHO.—And of singing?

KINNAMI.—How can I be without knowing them? I am the first pupil of Rokuji Namuyemon in singing and of Saruwaka Denkuro in dancing.

KASEN.—We have never heard any one speak of your accomplishments.

KINNAMI.—Wise hawks conceal their claws, so I do not boast of my ability like you. But shall I dance a piece? (*Thinking a little while.*)

Do you know the piece called Taka-dateochi?

YOSAI.—No sir, I don't.

KINNAMI.—Then Noboriyashima?

SEIHO.—We do not know that either.

KINNAMI.—How about Kudariyashima.

KASEN.—Don't know that.

KINNAMI.—Oh, foolish fellows! I am very sorry that I can not show you my accomplishment in dancing, because you can not sing those famous pieces.

YOSAI.—But, sir, they are very old ones, and now there is no body who sings or dances such pieces, which are out of fashion.

KINNAMI.—No, no, you do not know them, because you are ignorant. As dancing is fashionable of late, it will be good for you, if you study it more earnestly when you have time. (*Enters Sase Tojirō.*)

TOJIRŌ.—The ministers are going to have a meeting. (*To Kinnami.*)

KINNAMI.—Yes. We will wait for them. (*Exit Yosai, Seiho and Kasen. Tojirō and Kinnami wait for the ministers. Enters Matsudaira Izu-no-Kami and Abe Bungo-no-Kami, and take seats in the middle of the room. Tojirō and Kinnami bow to them, open the partitions of the rooms, and retire.*)

IZU.—What do you think of the behavior of our lord lately? I am very anxious about it.

BUNGO.—I sympathize with you. These days I was also greatly troubled about it, but I kept silent; because neither Tairo nor you spoke of it. Though our lord is young yet, he is very wise, brave and benevolent; he really deserves to be the third Shōgun of the Tokugawa family. But since he saw dancing for the first time when he was sick this spring, he has become very fond of it, and now he spends every day in seeing dancing. He asks not only the

servants of the castle but also the Daimyōs to show him dancing. He gets to drink more wine. The rooms of Ni-no-Maru are in confusion and disorder by having festivals. This is caused by bad fellows like Nakane Shuri or Takanawa Gyobu tempting him to bad behavior.

IZU.—Aoyama Hōki-no-Kami was very anxious about it and remonstrated with the lord, but his words were not accepted and finally he was discarded. Whether from fear or foresight, I do not know, but any way I can not understand why Tairo, Oi and Sanuki do not give the lord more advice.

BUNGO.—Now I am determined to go to the lord and give him advice. I am determined to do this though he may get angry at me. If my words are not accepted and if I be killed by his sword, I will be glad, for I die in the cause of duty. I hope you will pay attention to all business after my death.

IZU.—I admire your spirit; you have spoken well. But if your remonstrance is not heard you have only to be discarded. Your thoughts seem to be a little young yet.

BUNGO.—Of course, I am not so wise as you are; but I don't think I am inferior to you in fidelity to our lord. It is not loyal to hesitate from fear that our words may not be accepted or that we may be discarded. With such weak hearts we will never be able to fulfill our responsibility as ministers. What do you think now, Mr. Izu?

IZU.—Sir, I don't think that I am next to you in fulfilling my duties. But our lord is very obstinate, as you know; so I am afraid he will not hear you, if you go alone. (*Thinking a little while.*) All right, I will go with you, and we will remonstrate with him with all our might.

BUNGO.—I am very glad that you have agreed with me. We will talk to him.

IZU.—Till he heeds our words. But we must think of the method.

BUNGO.—Yes, what shall we do? *(They go on talking. Ōkubo Hiko-zayemon enters. No body is allowed to come to this room without permission, but Ōkubo has special privileges.)*

HIKOZA.—What are you discussing with such serious faces, wise Izu and honest Bungo? Some trouble in administration? I sympathize with you.

IZU.—Mr. Hiko-zayemon, you have come in good time. Please sit down.

HIKOZA.—Is there any business with me? *(He sits down between the two.)*

BUNGO.—Were you in the presence of our lord till now?

HIKOZA.—Yes, sir, very strangely, I have been sick for a few days, and I have neglected to see our lord for a very long time; so I came to-day. But I was much surprised to see the lord and the attendants wearing gay clothes and dressed like actors. When I entered the room, the lord had just finished combing his hair and was looking at two glasses to see his hair. I could not be patient to see him acting that way, so I got up and ran to him and took the glasses out of his hands and threw them on the floor. Glancing at his face with my eyes I spoke loudly as usual and said, "If you can not see your hair without two glasses, how can you see the calamities of the people and administer the government?"

IZU.—Is that so? And what did the lord say?

HIKOZA.—I thought he would get angry, but he is the grandson of Gongen Sama and a great man, so he smiled and said, "Hikoza, please excuse me."

BUNGO.—And what about the attendants?

HIKOZA.—They are mean fellows; they could not do anything when they saw my face. But Mr. Izu and

Mr. Bungo, I heard of the recent bad behavior of the lord. I hope you, ministers, will consider that seriously.

IZU.—Thank you for your advice. Just now we were talking about it and consulting how to give him advice.

BUNGO.—Both of us decided to go to the lord and give him advice though he may get angry and discard us.

HIKOZA.—No, no. That is not good, stop that.

TOGETHER.—Why, sir?

HIKOZA.—Both of you are wise men of the Cabinet at present, though you do some things which I do not like; so if you lost or had to resign your office, who would care for the government?

TOGETHER.—Then?

HIKOZA.—Then who would take your place and help the Shōgun? All officers serve faithfully because you two are in office. It is too careless that you should try to remonstrate with the lord. Mr. Bungo, you may intend such things, for you are honest and earnest; but I can not understand why you, Mr. Izu, wise as you are, should get such an idea.

BUNGO.—Then, Mr. Hikoza, is it our duty to overlook the wrongs of our lord without saying anything about them?

HIKOZA.—Don't be in a hurry; we must get the best way to accomplish our desire. *(Thinking a little while, he smiles.)*—Well, Mr. Izu, as you know, the Daimyōs made the present of dancing to the Shōgun lately; so I hope you will present a dance, and Mr. Bungo, too.

BUNGO.—What, we make a present of dancing?

HIKOZA.—Yes, that's what I mean. At that time I will make a present myself after the style of Mikawa. Do you understand? *(Izu understands him.)*

IZU.—What a wise consideration, I will make a present of dancing to



the Shōgun; will you too, Mr. Bungo? (*Bungo understands now.*)

BUNGO.—Yes, now I understand; I will do that also, but what will be the plan at that time?

HIKOZA.—That is in my mind. (*Izu and Bungo gain hope and feel easy. Enters Takanawa Ggōbusho, led by Tojirō.*)

GYOBU.—Mr. Izu, may I trouble you a little while?

IZU.—What is it?

GYOBU.—As you already know, the Shōgun's inrō was lost last evening in the rooms between the entrance and his chamber; so I ordered the guards who were on watch at that time to examine each other, but we could not find it. Therefore I ordered Takigawa Sanjirō, who was the first on the list on watch, to be put in jail and be examined till the inrō is found.

IZU.—But is there any proof against him?

GYOBU.—No, not any; but because he was the first on the list.

HIKOZA.—Ha, ha, ha; those officers are to guard the Shōgun in battle. If there be proof that he has stolen, it can not be helped; but without any, it is very unreasonable to put him in jail. If every thing goes that way, not only the inrō but the ruling power of Tokugawa will be lost.

IZU.—It is not necessary to put Sanjirō in jail.

GYOBU.—But how shall we find the inrō.

BUNGO.—No one of the guards is suspected.

HIKOZA.—Yes, that's what the ministers should say.

#### NEW YEAR IN TOKYO.

By Mrs. TEI FUJII.

NATIONS differ in the manners and customs of the people. Even in my own country the various districts differ one from the other.

Especially is this true of ancient times. There was a great difference between the Emperor, the Daimiyō, the Samurai, the merchant and the farmer. It is very interesting to hear and read about the manners and customs of our ancestors, but now I want to write a little about New Year customs in Tokyo.

I think in every nation the busiest month of the year is December. Though the wind is cold and the ground is covered with silvery snow, yet the people are busy in going and coming. They make the last accounts of the old year and prepare to receive the coming New Year. The last week in December fairs are held in many places. People go to these fairs to buy all sorts of things, articles that will aid in the preparation for New Year. Every shop is decorated and made attractive, for the merchants are eager to have many customers. So when we visit the stores there are many things to attract us, and I often wish I could buy all. Every house has the gate and front door decorated with pine and bamboo, and a bunch of straw, a piece of charcoal, a crab, ferns, an orange and strips of white paper are tied together and tacked up either on the gate post or over the front door. Everywhere the people are as busy as they can be. Many dresses must be made and there is much cooking to do. When the last evening of the old year comes a particular supper is served, the chief dish is called *Toshi koshi soba*, which means to pass the old year. *Soba* is made of buck-wheat. It is cut up very fine, and we eat this for long life.

The morning of the first day of the year breaks, the glad and happy New Year has come! The flags of *Hinomaru* float from every gate and all nature seems to rejoice. In every family the men, women and children are dressed up in their very best clothes. The chief man in the family will go to the well and draw a bucket-

ful of water. It is called *wakamizu*. With this water "*fukuja*," happy tea, is made, of which the whole family drink. Then a tray on which there is a decorated pot containing *Toso sake*, a kind of medicated wine, with three pretty little cups, each one a little smaller than the other and placed on top of each other, is brought in. This is first passed to the master of the house; he drinks, wipes the cup and passes it to his father, mother, then to the first son and to the wife, and so on down to the servants. All say *Omedetō* and thanks for kindness in the past and ask for more favors in the future. After this breakfast, consisting of many nicely cooked dishes, is served. First comes a soup called *ozōni*, and each person can ask for as many cups as he can eat. Breakfast over, the male members of the household go out to make calls, while the women receive callers. Every guest is served with *Toso* and many fancy dishes, and after making two or three calls you begin to feel *ippai*, full. It is no wonder one sees so many staggering feet and red faces.

A great many merchants do not open their stores on the first day of the year, so you will see many pleasant faces on the sidewalk, playing all sorts of games. On the second day the breakfast feast is the same as on the first day, and the people make remaining calls. This is called the day on which the duties and work for the year are begun. In the morning the women will take up the sewing box and sew a few stitches, the children will write some letters etc., the music teachers invite their pupils and have a musical gathering. Merchants open their shops and will give a present to each customer. New goods will be sent to the stores in decorated wagons, some drawn by oxen, others by men. There is always a great deal of music and shouting accompanying these

wagons. In the evening we buy *Takarabune* (a picture of a boat containing treasures and lucky things and a piece of poetry). If we place this under our pillows on that night, we will have happy dreams. In nearly every house the evenings are spent in playing games, and happy voices and merry laughter are heard everywhere. Thus the merry making and feasting continue for six days. On the seventh day all decorations are taken down and burned, and on that morning work is taken up in the kitchen. A special feast is made for which the vegetables are cut by the master of the house. The days of *Matsu no uchi* are over. This day is called *Nanakusa*. During these New Year days many performers of every description come around and they will do a great variety of tricks, if we give them money.

The old people say that on the last day of winter the house must be cleaned and parched beans scattered around, then each member of the house must gather as many beans as they are years old. The master of the house will say while scattering the beans, "Devil, go out; and happy god of fortune, come in." If you keep these beans till summer, you will be safe from the lightning of the first thunder bolt. We have a saying, when we have a specially happy time, "Oh! it is like New Year day." So you can imagine what a merry time it is for us.

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#### WEEK OF PRAYER IN YOKOHAMA.

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THE Christians of all the churches in Yokohama having united, held a prayer meeting every night for a week at the different churches. We had very good meetings; they were so full of life and earnestness. Every night the attendance was over two hundred. Each meeting-place was full, and some places were rather too small to accommodate all who came.



AT DINNER.





After the meetings opened not a minute was wasted. The leader's talk was always eagerly followed by fervent prayers and earnest exhortations, one after the other. Especially the three succeeding nights from the second night were the most earnest meetings when the subjects were prayer for our country and for foreign and home missionaries. It happened on the second night that Mr. Hongō, the founder of the poor children's asylum in Nasuno, was present at the meeting and told us what deprivation he and the children had to undergo on New Year's day. He came so short of the means to support these poor children that only one *sen* and two *rin* was all he had remaining on that day, and starvation was at his door, while the world was busy with merry-making. Moreover, in the midst of this deprivation, he was called upon to drink the bitter cup of sorrow, for one of the children was carried away by disease, and alas! there was nothing with which to bury that child. On the second day there were only a few *rin* left. But our merciful Lord did not forsake His faithful child utterly, but sent him relief before very long. That afternoon five *yen* were contributed from Kioto; thus he was able to bury the dead child. All of us were so touched by this sad account there was not one who did not shed tears. Mr. Hori, the leader, suggested, if any one had sympathy for these poor children and Mr. Hongō, to show it by giving a little sum of money. Then the collection was taken, which amounted to a little more than twenty-nine *yen*. Some clothing was given afterward. It was told that a workman present took off his *haori* or overcoat and gave that, for he had no money to give. Indeed, it is true, "It is more blessed to give than to receive." By this little kindness done and the sympathy shown that night, many hearts became aglow with love and the after meetings were enlivened.

The regular meeting ended on Saturday night, many of those attending during the week having received rich blessings, while the faith of some revived and the hearts of others were kindled with new zeal.

A few of the Christians are still keeping up the meetings.

Sincerely Yours,

Tetsu Sato,

Ferris Seminary, Yokohama.

## SIMPLE SCENES OF JAPANESE LIFE.

### III.

#### A JAPANESE FAMILY AT DINNER.

**H**ORATIO, Hamlet's immortal friend, speaks of "some enterprise that hath a stomach in't." Man must eat, enterprise or no enterprise. The stomach rules us all. Hunger will make even a lazy man shell his own corn or dig his own potatoes. The world marches towards reform, but at the fat man's pace; for the sense of the majority is, that reform means—in the end, *something good to eat*. Great institutions in time and truth develop us far away from our stupid ancestors who did not know enough to cook a good dinner or to make postprandial speeches. We, "in this great age of progress," find "that the aim of life is to guttle three courses and dine off silver," very much ashamed of our untutored and savage forefathers who lived upon raw turnips and made their beds in a hollow tree or else climbed the trees of the forest in search of nuts, chattering after the primitive manner of apes. With a stalled ox to feed on, with good sparkling claret in which there is poetry and beautiful fellowship and a great deal more that often rolls under the table, and with a good pipe or cigar afterwards, we can and must give ourselves airs of superiority over those poor men benighted away off in remote time. Among ourselves we recognize a man's superiority when he takes his place above the best of us at all dinner-parties; and to dine with kings, no matter whether we know enough of their language to ensure

intimate communion of soul with soul or not, is more of glory than our poor foolish ancestors ever dreamed of. We are shocked to think of the primeval backwoodsman in his savagery without a silver spoon or a French cook. "We of the nineteenth century," the product proud of the other old foggy centuries in their complicated evolution, are gagged and blindfolded, even more frequently, scared and whipped, by the hired exponent of modern progress in the kitchen and dining-room; but we have gentle, refined and generous manners enough to walk under this bondage without rebelling. The French cook is master. It were disgrace not to submit to his lordship. We are civilized and developed to such a degree of perfection to own that a French cook is the thing in western civilization best worth living for. He gives us the best dinners, and the best dinners command the best company, and the best company rewards you with praises of the dinner and the cook and with seasoned criticism of your own faults; but this is all "a part of the 'old' society to which we belong." One French cook is worth more than fifty thousand Indians with no dinner. Reforms and advances are launched upon the ocean of his good things.

Not to digress any longer, let us go with a sigh of inexpressible relief to a region where the French cook has no rule.

An ordinary Japanese family at dinner does not represent opulence. If it stands for anything it stands for comfort, but not for plenty. In earlier times, when life was simpler than it is now and when the people were more intimate with nature and her visible forms than with an imported religion, the people of this land ate venison, bear-meat, and other flesh freely, grew sturdy and dreamed dreams as pleasant as the visions of the Israelites when they longed for the savory flesh-pots of Egypt. Then Buddhism with its ascetic doctrines and practices came in and the meat diet went out. But Buddhism has always made a concession in the matter of eating fish, and with edible fish was cultivated the elastic

conscience that allowed the term "mountain whale" to be written up over certain eating-houses, which signified that venison was for sale. Of course, a whale is a fish, and there is no actual prohibition against eating fish; so if your conscience is made easy on the matter of calling venison "mountain whale," you may eat venison. Human nature is the same all the world over. What is in a name where the stomach is of the prime importance? The little boy over in America eating his mother's jams is wont to use the same kind of logic in quieting his conscience. And we of larger growth—well, if you are without sin take up a stone and stone me. Many a man, of the severest moral stuff, will often fill his stomach at the expense of his better conscience. The nations are all partakers of the same properties of stomach and of conscience.

We delight to philosophize over some beautiful and delicious fruit, observing how the light has been active as a creative force in the making of this apple or of that peach; and here in the Land of the Rising Sun, where one might expect old Sol to do his best, there has always been a deficiency of fruit-trees. The historical forces flowing in from China a thousand years ago introduced many edible vegetables, and this partly explains the fact that the names of vegetables are mostly foreign. All the cereals used by the Japanese have been imported. The native soil in ancient times produced hardly more than roots, nuts and berries.

The prohibition against eating flesh exists no longer. The use of beef, in some form or other, perhaps most commonly in stews and soups, is slowly increasing, and in some parts of Japan the stalled ox attains to fair proportions and to a fine quality of flesh. Milk is more and more being brought into use, and in nearly every town the milkman may be seen going his regular rounds in service to his customers. But the classical milkmaid of the poets and novelists has not yet learned the art here of captivating the hearts of men with her

pretty face, coy manners and furtive graces; so the Japanese milkman seems rather prosaic to the reader of western bucolic poetry.

In the present Japanese diet rice stands first, and the Japanese have learned to boil it so that each grain remains intact yet soft and delicious. A dish of rice carefully prepared in the best art of the native kitchen is really palatable, and many a missionary has learned in which friend's house he may get the nicest offering. To this dish the teeming sea offers many choice species of edible fish, among which the red *tai*, a kind of perch (the *Serranus marginalis*) is considered the best. The salmon is also a delicacy in this line of food. For *sashimi*, minced raw fish, the *koi*, the carp (*Cyprinus hœmatopterus*), is most sought after. Eels, fresh-water fish, shell-fish of almost every species, innumerable soups, omelette, chestnuts boiled soft and sweet, lotus-roots, lily-bulbs, mushrooms, beans, a great variety and abundance of sea-weed, bamboo sprouts, edible vegetables and roots and greens of various kinds, wild boar, hare, deer, bear, pheasants, wild and domestic ducks and geese, chickens and turkeys, many kinds of birds, buckwheat vermicelli, rice-cakes, sponge-cake, a great variety of confectionery, the eggs of the domestic fowls and sea-bird eggs on the rocks which fishermen gather, and—well, here you have some of the more common articles of the Japanese diet enumerated. To tell you how each of these is prepared or in how many different ways, would require a Japanese *Marion Harland*: in fact, the latest and most authoritative Japanese Encyclopædia fills over two hundred pages with its articles on the nature, history and preparation of Japanese food and manner of serving.

In ancient times the food was put on the leaves of the oak (*kashiwa*). But *kashiwa* did not mean necessarily the oak but any tree whose leaves were used for serving food. Then unglazed earthenware came to be used. Even now in important festivals in the Imperial House and among the people they are used in offering food to the

gods, and they are broken after they have been once used, for it is thought unclean to use them twice. In those ages, the table was made of white wood. But gradually it was improved and some of the tables are now beautifully lacquered. There are many kinds of tables with carved feet or flower-like feet. The tables used by the Emperor and the Princes were square stands whose feet had a hole on each side. Those used by the nobles had holes on three sides.

In olden times the rice was put in a bowl on the middle of the table, around which fish and vegetables and other food were put in their dishes. Therefore, these kinds of food eaten along with the rice were called "*Omeguri*," meaning *surrounding*; and as these kinds were numerous, they were called "*Okazu*," that is *many*. These names are used now among the people.

The art of cooking was very difficult and in the feudal ages certain families had arts peculiar to themselves, and they were handed down to the children as a secret. At important ceremonies the food is served with seven, five or three tables. Each table has different food. There are many difficult rules in the etiquette of eating on public occasions; for instance, how to take up the chopsticks, or what to eat first and what last, and so forth. There is also the special etiquette of serving, or waiting at formal ceremonies. The children of the Samurai were trained for this conventional decorum.

It is a real pleasure to be invited to dine with a Japanese family. Everything is nice and clean. The host is all smiles and attention. The servants are polite and considerate. The room is made to look cheerful with flowers tastefully arranged. The decorations though simple are very pleasing to the eye. In an alcove, on one side of the room, stands a very delicately tinted blue vase filled with early cherry blossoms. Back of these sweet messengers of spring, these cherished flowers so emblematic of the nation's love of nature, hangs a fine old Japanese painting of a scene in the cherry garden—a mass of blossomed beauty.



The Japanese change the pictures in their homes to suit the season, and much of their literary writing begins with reflections on the season at hand. We sit squatting on thin cushions spread on the matting. There are eight or ten tall brass candlesticks with pretty wax candles to give us light. Any one of these brass candlesticks would be highly prized by the busy housewife in America. When all the guests are arrived, tea and wafers are passed around. Often in many homes you may have for the asking a Japanese wine distilled from rice. After some waiting and more conversation, the servants appear each bearing a little red or black lacquered table, a foot square, four inches high, on which the dishes containing the food are arranged according to an established order. Each guest has such a table placed right before him. On the first left corner is the rice bowl soon to be filled from a tub of steaming rice by one of the servants. The little covered dish on the first right corner contains a soup usually made of bean-curd, fish and sea-weed. The second left corner is occupied by another bowl of fish soup with mush-rooms. On the second right corner is a large baked or fried fish with a sweet sauce. In the centre of the little table stands a small vessel containing various pickles. Between the second left and the second right corners is a plate filled with omelette, sweet boiled beans, chestnuts boiled soft and sweet, gelatine, and a few delicacies with perhaps a little sponge-cake. If your host wishes to give you an usually bounteous dinner, you will find on the floor to the right of the table a large bowl of *Chawan-mushi*, a steam pudding consisting of a great variety of fish, eels, mush-rooms, eggs and bits of meat, the whole making a thick custardy soup. In front of the table on a large plate will be a large baked fish. To the left of the table will be another dish of something or other quite palatable. The soup on the first right corner is partaken of first. Then the rice bowl is uncovered and handed to the servant who sits in readiness by the tub of rice. She receives the

empty bowl on a tray, fills it and then politely hands it back to you again on the tray. You are now free to eat as appetite may dictate. If you do not eat everything the remnants are carefully put in a box and sent to your house. After this meal, oranges, cakes and tea are served. Then comes an hour or so of hearty good merry-making.

Some one has said that Japanese food does not satisfy a foreigner. My experience, covering eight years and more, has been that the hotel diets are poor enough and only make a man hungry where there is indeed abundance but not that which appeases the demands of the stomach. But in many a Japanese friend's house I have partaken of meals very palatable and substantial. And thus I have come to like Japanese food and frequently have it in my own home.

There is that in a good Japanese family and around a Japanese board which makes for social pleasure and good fellowship. The philosophy of life, its joys and sorrows, its hopes and disappointments, are real here, too. The heart is not all stone in these simple households. A good dinner in Japan in true native style contains more than what merely is for animal existence. Poetry and song and music and story-telling—these four have their classical gems that flash with good-natured light. Hours full of genuine pleasure and profit have I spent with Japanese families at dinner. Long may the domestic joys of this people be preserved unto them. May my friends of the Orient be delivered from the foolish idea that real civilization centers in the French cook.

Max Marron.

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### RELIGIOUS THOUGHT.

Much valuable assistance is rendered in this department by Rev. K. Y. FUJIO and Mr. K. KIMURA.

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#### I.—PRESENT SHINTOISM.

IN every department of thought and learning the language of Japan is being greatly modified by the ideas introduced from the West. This is none the less true in religion. The ideas, as well as the phraseology, of



Shintōism and Buddhism, feel and show the influence of Christianity. Methods of work and habits of thought and forms of expression are in many cases a marked departure from the old order of things. Shintōism and Buddhism must now progress or die. We, now and then, therefore, witness new life and activity in these religions, in which is evident some knowledge of the life and contents of Christianity.

The *Kyōrin* (religious forest), a new organ of Shintōism, states the cardinal doctrines of that religion as follows:—Why does the Empire of Japan excel all other countries in virtue? It is because the people serve the will of the (*Yaoyorozu*,—eight millions, *i. e.* innumerable) gods of heaven (*takama-no-hara*, high plain, *i. e.* the place in which these innumerable gods (*kami*) dwell), and pay respect to humanity (worship of ancestors), righteousness and politeness, and these spring from Shintōism. Being a revelation from heaven, Shintōism is so sublime that it cannot be named. Revealed in unknown antiquity, it is nevertheless near to us, manifested even in ourselves. It is in the gods of heaven, but also manifest in the whole world. Confucianism, Buddhism and the religions of the western nations are all contained in it. It rejects all error and retains only the truth. Completing all thought, Shintōism is so broad as to collect all kinds of knowledge from all parts of the world, and it aims to teach the whole world to respect and serve the will of the gods in heaven.

Many of the Shintōists, however, reviewing their religion in the light of things modern, are conscious of the need of reformation. Some cry out for a Luther, others for a Melancthon, to rise up among them and lead them to better things.

Mr. Hanyū attributes the origin of the moral sense to the influence of natural environment and heredity. In the equatorial regions Buddhism arrived at the ideal of heaven as a cool pond with white lotus flowers, and of hell as a burning fire. Add to this the moral ideas of Buddhism. Shintōism makes for cleanliness and purity. Japan,

with its mountain chains, numerous rivers and hot-springs, has a natural affinity to cleanliness and purity. The rivers wash away dust and filth and the hot-springs are suitable for bathing. The people being influenced by these natural conditions love cleanliness and purity. This love down through the ages has become hereditary. This cleanliness and purity became so rooted in the minds of the people that they thus learned to establish standards of right and wrong in the common affairs of life.

Another writer says that Shintōism depends only upon man. The rise and fall of a religion depend exclusively upon those who profess and propagate it. Our priests are dispirited and enervated and have lost the vital principle of progress. We have heard of mendicant Buddhist priests, but a mendicant Shintōist is a reproach to our religion. A mendicant of this kind serves merely to live. So long as such persons are not excluded from Shintōism, we cannot have much hope. We call upon our young Shintōists to revive Shintōism. How many persons are there among us who have full vigor in old age? They are as rare as the morning-stars. We must not confer the priesthood so carelessly upon men. A carelessly conferred priesthood is like the abuse of paper currency issued without limitation. There are many such reasons to lament our present situation.

#### II.—WITH THE BUDDHISTS.

The *Meikyo Shinshi* (Magazine for the Exposition of Doctrine), a Buddhist organ of the first rank, enumerates the chief religious events of 1893. (a). The adjustment of the financial affairs of the Ōtani sect, Hongwanji. The accumulated debt amounted to the enormous sum of *yen* 3,700,000. Ex-chief priest Ōtani Kōsho and his son summoned an assembly of priests and believers and asked their aid at the commencement of the year. All went to work in earnest, and during the year the sum of *yen* 1,200,000 was raised. It is expected that the present year will present a similar activity. This shows the earnestness of the

people for their religion. (b). The controversy caused by the publication of Professor Inouye's "*Conflict between Education and Christianity*." We do not agree with him on every point, but so far it is plain that the Christian ethical theory is antagonistic to the manners and customs of our country and in conflict with our national principles. The Christians shamefully attacked Prof. Inouye's opinions, but it all ended in their discomfiture. (c). The manifestation of disloyalty and lack of patriotism on the part of the Christians in many places. We cannot overlook those who insult the Emperor or assist foreigners to violate the treaties. (d). Religious regulations in connection with Buddhism. It is said that the Minister of the Interior was drawing up a draft of these regulations to be sent to the National Assembly, but the dissolution of that body postponed the matter. There was to be a recognition of the services rendered to the country by Buddhism. We are thankful for this part. Then there were to follow articles prohibiting feuds and quarrels among us. Of this necessity we are ashamed. (e). The troubles between the two parties in the Sôdô sect, which had to be settled by the national government. This feud in regard to which temple should wield authority over all others has been handed down through sixty years. The hate engendered during this long period of time is not, however, fully eradicated. (f). The International Religious Congress at Chicago. We made good use of the opportunity to let the world see the truth that is in Buddhism. A very shameful thing was that letter sent to the Religious Congress by the Nichiren sect, containing slanders against the other sects of Buddhism. It greatly impeded the progress of our influence among the western nations.

The revival of Buddhism is the theme of numerous articles recently pouring from the Buddhist press. Mr. Toyama, who studied in America, is perhaps a characteristic writer on this popular subject. His views are representative of a growing class of thinkers. Under the title, "*Do not be deceived by outward*

*appearances*," he pleads rather earnestly for the advancement of his cause. The time of opposition to Buddhism has passed and the time of antagonism to Christianity has come. I acknowledge the fact that the higher and educated classes welcome Buddhism, but I cannot think as some Buddhists do that Christianity will decline and die out so soon. The law of cause and effect is working all the time. The favorable reception which Buddhism meets at present is the reaction from the bitter opposition which it received for a time after the Restoration, and the disrespect now shown Christianity is also a rebound from the warm favor it received when Buddhism was slighted. Either reaction has not yet reached its height. The expectation of fairer times in the coming decade and the revival and progress of Buddhism are not vain hopes. But change is a common rule of society. After a few years of success Buddhism may meet reaction again proportionate to the degree of its prosperity. I am exceedingly glad to see the present progress of Buddhism, but at the same time I must point out the danger that the priests may fall into inactivity. Did not the priests sleep while Christianity was spreading within their province and attacking their strongholds? And now that the alarm bells have ceased to ring on account of the security of Buddhism and the light of our doctrine shines brightly they are more likely to fall asleep again. Then when Christianity comes forward in the near future to attack Buddhism with all violence, it cannot resist it; everything will be gone. Though the present stagnation of Christianity seems to indicate that this religion has fallen forever and is eternally forsaken, I fear the real situation is not so easily judged. Though the results of Christian work are not commensurate with the enormous sum of money expended every year, the latent power which the Christians have stored up may burst forth some time to prove that it is not without firm foundations. Now turn to Buddhism, and what have we to show that it has recovered influence

in society? Do our summer schools or our Young Men's Buddhist Associations, mean more than those of the Christians? Can anti-foreign feeling decide matters for us as pertaining between Buddhism and Christianity? Will the favor of noted men and women take away our trust in outward signs of prosperity? Reliance on the appearance of things may hasten our decline. Japanese thinkers, students, men and women of rank, favor our religion and have organized associations, and Buddhism has gained many advantages; but we must make secure the present external prosperity by laying firmer our foundations. The search after truth and the spirit of nationality can be satisfied only in Buddhism; Christianity has only the semblance of truth; but many of our influential men have not yet learned that Buddhism suits them. These men are examining our doctrines and now is the time to win them. It is high time for Buddhists to awake and go to work. I always maintain the importance of coöperation among the Buddhist sects in methods of aggressive work and I rejoice to see the time of its coming to be a reality and a power. Do not be at ease when you see the present stagnation of Christianity. Do not fall asleep after a few successful efforts. I must always lament your tendency to inactivity. Christianity may not be so weak as it seems.

The Buddhist press devotes also much space to the discussion of the disgraceful quarrels between the different sects. There are many appeals for a closer union of all forces and a purer devotion to the dissemination of doctrine. Buddhism even aspires to become a universal religion. Hence the greater necessity that all its forces should be concentrated upon one grand object. The spirit of foreign missionary work should be cultivated. Christianity will soon be buried under ground. Buddhism can no longer be confined within a small corner of the East. If we indulge in quarrels and disturbances among ourselves and lose the present opportunity to lead the world into Buddhism, it will be a matter for

extreme regret in the history of Buddhism. We are in earnest. Active associations are being organized. The flag of Buddhism, floating on the breezes of Mount Fuji, waves high in the sky; and the faith of Buddha, rooted in the minds of the people, is as deep as the clear depths of lake Biwa.

### III.—ALONG THE CHRISTIAN CURRENT.

Within the last few years the Christian press has multiplied rapidly in Japan. There are now some forty vigorous periodicals that deal largely with distinctively Christian subjects, practical and speculative. Besides these, general religious topics, in which Christianity figures more or less, are frequently discussed in the literary, and in the political, papers and magazines. It were really an impossible task to follow all the intricate threads of thought in the national mind with which Christian influence may be either intimately or remotely traced. The psychological aspect of such an undertaking would indeed be a useful employment for a philosophical mind, but the results could never be exhaustive.

Take the national literature of fifty years ago as this reaches back into the ages of tradition and mythology, and compare it with the literature of to-day; then, if you can or will, work out the living problems along the lines of mental causes and mental effects.

Concerning theology, independence of the native churches from every trace of foreign control, and sects, the Christian mind was especially active in 1893. Article followed article with force, fire, and splendor. Thought ran along with freshness and enthusiasm. But, in the interests of larger truth, we are compelled to say that this intellectual stream never ran clear of that one-sided nationalistic spirit which must eventually check all spontaneous flow. Theological and ecclesiastical thought, for fullest life and vigor, needs the freedom of the universe. Japan, like every other country, can no more make unto herself a true Christianity than create the starry heavens anew. Truth flows on forever. The Jew of old tried to force the narrow nationalistic spirit upon Jehovah's eternal plans for man and



failed even to get the blessing that he thought must be according to the national manners and customs and within the spirit of the nation. He forgot that *he must be born again*.

Though the Japanese Christian mind is struggling manfully with the serious questions that come to every earnest mind all the world over, we cannot believe that it has yet succeeded in its endeavor to fathom the depths of theology, or that it has yet shown any special aptitude to construct a philosophy of Christianity. With all her commendable eagerness and willingness, Japan does not own a really profound theologian with the true power of analysis and incision. She also waits for a genuine philosophical mind to apprehend the personality of God and of man.

The year 1894 opens with the practical rather than with the speculative. With scarcely a single exception, the Christian press teems with suggestions for the religious work of the present year. The realities of life and death, of sin and salvation, seem to claim much serious thought and attention. That there are great practical problems before the Japanese churches is evident in many a vigorous article. One writer, in speaking of city missions in Tokyo, says there are about one hundred churches in the city. Many men and women, both foreign and native, are working faithfully. In this city of over a million souls, more than half of the population is steeped in ignorance. While Christianity is gaining some power among scholars and students, hundreds of thousands of the lower classes are under the power of sin. Christianity is said to be powerful in Tokyo, but the number of believers is hardly four thousand. There is a sore need for more workers. The work must be done in a democratic spirit. The workers should look over the whole city and make it their field. The talks should be simple and easy. Subjects like the existence of God, the sin of mankind, salvation by Christ, should be explained. The construction as well as the words of the sermons must be simple. It is one of the

defects of Christianity at present that the language of the preachers is too difficult to be understood by the common people.

Another writer urges all Christians to engage in individual work. The churches are waiting for a revival, but the revival never comes to idle Christians. Let each believer be the means of bringing at least one soul to Christ. By individual work of this kind Japan might be converted in ten years. Also the evangelistic work in general ought to be made more vigorous. City pastors and theological professors should go out into the country occasionally for a few days and help the evangelists. This would result in mutual encouragement.

In the present outlook of Christian work it is said that man cannot live by bread alone. Japan's political progress is universally regarded as wonderful, but her political world is full of trouble and corruption. This is because the country lacks religious life. Selfish materialism cannot save our country. The people are coming to see the necessity of religion. Great responsibilities rest upon us Christians; and we cherish great hopes for this year.

In the journals published by the students of some of the Christian schools, one may find a deep moral feeling. Discussions on spirit and method evince considerable moral earnestness and purpose. The habits of students and the formation of religious character are subjects that receive careful attention on the part of these enthusiastic minds.

The subject of orphan asylums has its influence in leading minds that are naturally too subjective away from themselves into the broader sympathies and activities of life. How to save his few pennies or dollars with which to feed and clothe the little homeless one, is a helpful question to the Christian.

The asylums need money also for educational purposes, for libraries and reading-rooms, and for industrial training. Earnest workers are needed outside of the asylums to gain the sympathy of the public. Many women are becoming quite helpful in this



work. There are various plans for the support of these institutions mooted in the Christian press, but space is wanting to reproduce them.

Rev. T. Harada in "*The Central Question in Practical Morality*" says that there are many who think that if the ethical principles and rules of morality could be settled, national morality would be elevated. But it is not true, because these rules and principles can work only through men, and it is not very easy to move those men. Others think that if the intellectual faculties of the people were developed, they would become moral. The experience of many is that it is not true. Morality does not mean only the negative act of hating evil; it demands also the positive act of doing good. Then what is the motive power that will impel the people to hate sin and love the good? This is the final and the central question in the morality of to-day. In morality the explanation of the nature of duty and the standard of good and evil is very necessary; but the investigation of the motive power is far more important. Lately the scholars of our country began to see this point. The discussions on this point may be divided into two. (a). Those who want to retain morality without religion. (b). Those who want religion. The first class may be divided into three. (a). Those who think morality can be preserved only by the development of intellect. (b). Those who think that morality is simply the habits of the people, and that it can be developed by the sanction of society. (c). Those who think the morality of the present people can be developed by stimulating the patriotic spirit. These principles differ somewhat from each other, but they are the same in overlooking the power of religion; and they cannot be the true principle of morality.

Some would say that ethical principles can preserve the morality of a nation, because Confucianism has done so in our country in the past. But Confucianism was accepted by the people with different sentiments than those of to-day, and Confucius was believed to be a perfect man. At any rate, we

see that simple ethical principles have very little power. We need the power of religion as this is embodied in Christianity. We need the love of God.

Perhaps through these practical questions, which will lead to a holier desire to do the will of God, will come a better solution of the speculative problems that have recently troubled and tried men's souls. Deeper knowledge will grow out of the love of God and of souls.

### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THE Week of Prayer was observed by the Missionary body and by the Japanese churches with a good deal of interest and spiritual fervor. Especially were the meetings held in Yokohama, Osaka, Kobe, Nagoya, marked by visible manifestations of Divine Power. The influence and blessings of these meetings will give a new impetus to the practical work of bringing souls to the feet of Jesus. In many places the nightly services were continued for an additional week. The Christians during these weeks of special prayer visited many backsliders and led them to the meeting. These humble efforts at purifying the church matured into wider plans for aggressive work among unbelievers. In some of the large cities extra services were held in different parts of those cities every night, the foreign and Japanese workers laboring together. These tangible results, springing as they do from the petitions offered for more power from on high, are the promise that the whole Empire may this year witness a rich ingathering of souls. Many of the correspondents write that as a result of the week of prayer the Christians are awakened as never before to a sense of the responsibility that rests upon them to present the teachings of God's word so that the Holy Spirit may enter the hearts of unbelievers to convict them of sin and

to lead them to the Savior. The supreme need throughout Japan is an out-pouring of the Holy Spirit upon the native churches.

\* \* \* \*

It is with a deep appreciation of the project that we make the following extracts from the Scripture Union Magazine for December, 1893.

The Christian Physicians' Society of Japan reports over 70 members, many of whom are Scripture Union readers. Their object is the free distribution of the Bible among the physicians of this country. The first donation to this cause has just been made by Dr. Dixon of the Mildmay Mission, London. It is hoped that this movement will find support abroad. In presenting an appeal to the medical profession of Great Britain the "Medical Missions at Home and Abroad" says: "In Japan there are 40,000 doctors, including those who were doctors before the medical curriculum was shaped in accordance with Western ideas. Annually, at present 800 to 1,000 are entering the medical ranks. A distribution of copies of the Bible to every one of these physicians would be a most useful and telling work, and the distribution might be effectively made at a small cost for transportation and clerk hire. The medical men of America and England are invited to be the donors of the Word of the God, to their brethren of Japan. It is felt that the Bible, presented by the medical men of these two countries, together with a suitable letter stating their belief in it as an infallible guide and the revelation of God to man, and their desire that their Japanese brethren, who have already adopted so much of the science of the West, should give this book a careful consideration, would be well received, and thus the Word of God would secure a careful perusal. It is one of God's ways of working in these days, this concentration of the attention of believers on individual

classes of men, and the following out of plans by which they are reached with an amount of thoroughness and success, which would have been difficult to do in any other way. The cost is rather a large sum; for it is calculated that to place a well-bound copy of the Japanese Scriptures with an accompanying letter in the hands of a medical brother in Japan would cost at least 5s. each."

\* \* \* \*

It has been proposed that pending the collection of sufficient funds to send out the complete Bible, copies of the Gospel of Luke be circulated among the physicians of Japan, and a subscription towards this has already been received from Dr. Hartshorne.

\* \* \* \*

According to statistics published in 1893 there are 40,095 physicians in Japan. Of these 6,373 have passed the examination for certificates according to Government regulations. The graduates from the Medical Department of the Imperial University in Tokyo number 1,422. From the Medical Department of some of the Higher Middle Schools 717 graduates are reported. From the different Prefectural Medical Schools there are 1,564 graduates. 28 have graduated from foreign Medical Schools. The statistics also include 1,482 reported as "doctors by the record of their practice in hospitals." Of the old Chinese School of Medicine there are physicians 28,296. Those who are allowed to be practitioners within limited districts are 213.

\* \* \* \*

In Soma, Fukushima Ken, the Christians had an unusually interesting Week of Prayer. One young man in telling of it described the meetings as, "grand, just like boiling water!" The Christians are trying to raise money to buy ground so that their pastor can live on it, raise his own rice and vegetables, and so be independent. One evening the prayers

were for this special purpose. Before the meeting closed three *yen* were given by unbelievers and two *yen* by members of the church. Among this earnest band of Christian workers is a young man (the son of the first Christian in the place) who is quite a genius. He was never away from Soma. One day he saw an organ in the public school. He went home and has with his own hands, without any aid from any one, made an organ for the church.

\* \* \* \*

Several years ago Rev. M. Oshikawa received a letter from a political prisoner, a man he never saw or heard of before, in Ichinoseki, asking for an Old and New Testament. The books were sent to the man. A few days ago Mr. Oshikawa received a letter in which the writer said that he had received a Bible from Mr. Oshikawa and after reading and studying it carefully he had become converted and was now a Christian. He further said that he had been released from prison, because it was found he was not guilty. He thanked Mr. Oshikawa for having led him to Christ and said he would call to see him in a few days. He will become an evangelist.

\* \* \* \*

The ex-Lord-Abbot of the Otani sect, who died on the 17th of January at his residence in Kyoto, was the head of all the Buddhist Priests in Japan. He was sick for some time, though not prostrated, for at the moment of his last seizure he was walking along a corridor. About twenty women servants gathered around the Abbot when he fell, but so inflexible is the etiquette of the household that in the absence of his wife, not one of his attendants might venture to touch the body of the incarnate Buddha, and so for thirty minutes he lay on the ground until a physician and his son arrived. After his death his body was packed in

vermilion, choice tea and incense. The coffin was of pure white pine. It was enveloped in gold brocade of the finest type and his magnificent State robes, that cost 10,000 *yen*, were placed on top. On the 19th the coffin was conveyed upon a splendid chariot to the temples where High Mass was performed, and the body was then laid to rest. On the 29th a grand funeral ceremony was held. One feature was a feast. The viands served were very plain,—a little miso soup, with square-cut pieces of beancurd and some rice. Over 10,000 people attended the funeral.

The deceased Prelate was born in March, 1817, and was therefore in his 76th year. At the early age of eleven he became Abbot of Daidoji, in Omi, and in 1846 he succeeded to the headship of Hongwan-ji. The services rendered by him to the Imperial Court were numerous. Thus, in 1862, when the Sovereign was expected to take the field in person against foreigners, he presented to the Court ten thousand *riyo*, and a similar sum in 1867, together with 4,000 bales of rice, on the occasion of the Restoration. Thenceforth duties connected with the finances of the Court were entrusted to the officers of the temple, and the manner of their discharge in connection with the northern expedition against the last adherents of the Shogun, as well as with the opening of Hokkaido, won the Emperor's emphatic approval. In 1872 the deceased Prelate received a patent of nobility and a pension, and in 1889 he surrendered his high office to his son. Shortly before his death he was raised to the First Class of the Second Grade of official rank.—*The Japan Mail*.

\* \* \* \*

The Christian Endeavor Societies of the Reformed Church in the United States are raising funds to send a new missionary family to Japan. What the work of this missionary shall be is not specified.



Among the Christians in Sendai there are two lovely characters, husband and wife. The old gentleman is blind and the mother is nearly deaf. They are always cheerful and happy. Mr. M. says, "When company comes to the door, I hear them and call my wife; then when they enter, she sees them and gives them a good seat, tea and cake, and I do the talking. She is my eyes and I am her ears." He has committed to memory many chapters of the Bible, and the way he does it is quite novel. The wife reads to him over and over, then with his mouth against her ear he recites the chapter read.

\* \* \* \*

We have recently received a beautifully printed book entitled, "*A sermon in Verse*." The author is the Rev. A. A. Bennett, Yokohama. The theme runs smoothly along missionary lines. Now and then, there are passages of more than usual moral and spiritual earnestness. Copies of the book can be obtained at *fifty sen* each from the Rev. J. L. Dearing, 67, Bluff, Yokohama. Many of our readers will, no doubt, be glad to read the book. It will serve to quicken one's interest and faith in the work of missions.

\* \* \* \*

Mr. Yetsu Sato, the first translator of "*Pilgrim's Progress*" into Japanese, lives now near Aoyama, Tokyo. He is seventy four years old and is so deaf that he must converse through the medium of a slate. It was fifteen years ago that he translated the first half of that valuable book and published it through the agency of Jūjiya, dealers in Christian books, in Tokyo. His translation was from the Chinese version, and the first part of it was corrected by his friend, Rev. M. Okuno, whose picture and life we have given in this number. He was also assisted by Mr. S. Nakamura, a famous scholar. When he was asked by the editor of the *Gokyo*, the

Methodist organ, who called on him lately, what was his desire in translating it, he answered that he desired to finish the translation as soon as possible that his work might serve in bringing souls to a knowledge of true salvation. He began to study English when he was sixty years old, and then stopped his study for some years; but he has begun again lately.

\* \* \* \*

The Hokkaido Orphan Asylum reports a very prosperous year ending with 1893. Religion, Education, Industrial Training and the common tasks of the home and farm, seem to be fairly balanced. Mr. Hayashi strives to give each department its proper proportion of care and attention.

\* \* \* \*

As another beautiful evidence that the great body of Christian believers in Japan will become more and more practical in the apprehension and application of Christianity, reference is made here to the establishment of the *Kawahashi Hospital*. There is a family by the name of Koide in Tajima. All the members of this family believe in Christ and wield a good influence over the adjacent villages. The son is a graduate of the Okayama Medical School, while the daughter has completed a course at the same place in midwifery and nursing. These two young persons together with their father are working earnestly for their profession. But they could not rest satisfied with this; and accordingly they have erected a substantial building for hospital purposes. The name of the hospital is known as *Ninten-Dō*—which freely translated means trust in heaven. This family is working not only for the healing of men's bodies but also for the salvation of men's souls. This hospital will become a spiritual power. Through its influence the way has already been opened for the work of an evangelist in that immediate community.



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# The Japan Evangelist.

VOL. I.

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No. 4.

## THE INFLUENCE OF PANTHEISM.

By the Rev. J. H. DE FOREST, D. D., in a booklet published by the Tract Society.

Translated from the Japanese by TEISABURO DEMURA.

(Concluded.)

II. *What is God? What is His nature?* Pantheism certainly cannot give satisfactory answers to these questions. This shows that such people have very faint ideas of God and that their explanation of Him is very uncertain. The two or three facts that prove this may be described.

(a.) In all countries where Pantheism prevails, there also paganism flourishes. Paganism has not its roots in the ground of reason, and its nature is very indistinct and uncertain; hence it is a religion which always leads the nation astray. All visible things, from the great shining sun to a single grain of corn, are engraved and compared to the likeness of God. That the meaning of God becomes uncertain is the necessary result. In ancient times when the thought of men was still undeveloped, it was not a matter of surprise that they, from their childlike wonder, stooped to worship all visible things. But if we examine the history of the world, we find that there is no religion which is more apt to corrupt

men than paganism. Especially since the people believing in it are mostly ignorant, they gradually degrade the nature of God and at last come to believe in the '*mamori fuda*' (meaning protecting ticket) or '*uranai*' (a kind of augury), by use of which magic power God administers happiness or misfortune. And, moreover, seeing that there are both sexes (male and female or positive and negative) in everything, they infer from this that it must be the fixed principle of the universe and conceive in their minds such base thoughts as that God will hear and allow them to accomplish any human desire, however good or wicked it may be; they even go so far as to believe that there is a God who is the medium of the lovers of both sexes and build temples and engrave idols and offer offerings and pray to it, that their love may be satisfied. In this manner the nature of God cannot be but debased and polluted. Almost innumerable examples of this kind may be mentioned to show that their idea of God is low and degraded beyond our powers of imagination. It would be quite impossible to find any high idea of God in paganism, and, on the contrary, the true light of God in man is dimmed and covered by it.

(b.) The custom of worshipping ancestors prevails in the pantheistic

nations. That out of respect for and in memory of the deeds done by their ancestors they should hang up the pictures of their forefathers and keep some memorial of them and sometimes erect splendid monuments, is a good custom, and, perhaps, a necessary one. But the pantheistic nations, whose idea of God is but vague, believed that their dead progenitors might easily have become gods; and some of them, thinking that their ancestors must have grown more wise and powerful than when they lived, would pray to lend them power; while some of the others thought their forefathers had become weaker than when they lived and must need the help of men. How much mischief was done, how many miserable souls were produced, how much the progress of mankind was retarded by these superstitions, we should easily perceive, if we observed the condition of the pantheistic nations. But among many ideas of God held by pantheistic people, the idea of their ancestors as gods is the best one. But such a God is circumscribed both in his wisdom and in his power. Therefore they had to worship other gods side by side with their ancestors. Hence, if we ask them the meaning of the word *God*, they answer very vaguely and say, "God is God." As we see in their dictionaries, God is "God of heaven" or "wonders," "souls." We cannot get any clear idea of God from them.

(c.) I have often asked Japanese of competent knowledge and sound judgment about the idea of God prevailing in Japan. Their answers always vary. Some say, "God is the unity by which all the moral laws are bound together;" others say, "God is the one supreme spirit in the universe." Another says, "I don't know any other God than that which is in me;" one more answered, "I don't know whether there is a God or not." I read many of the lives of the famous men of Japan in the past and sought

for their ideas of God. Motoi Norinaga says, "The spirit residing in the temple where the several gods and our ancestors are worshiped, is God; and men need not say that birds, beasts, trees, plants, seas, mountains, or anything else uncommon and wonderful, are gods." The opinion of Hirata Atsutane, the great Shintōist, is that, "We must not speak of the gods by mere conjecture, but we must revere them for their venerableness, and fear them for their sacredness and dread them for their terribleness." Confucius said about the subject, "He is wise who reveres and shuns the gods and spirits." A priest who now lives in China told me, "God resides in the idols and in everything; therefore I worship them; but it is not also wrong to worship God in me, for he exists there too." Though the manly Shaka Muni was full of love and taught the principle of light which lighteth every man, it was plain that he taught atheism. His words, "Sokushin Jobutsu," show his indistinctness in the idea of God: From all these examples we may safely conclude that the idea of God in the pantheistic nation, being destitute of the highest conception of deity, became very indistinct and uncertain, as mere supreme lifeless spirit. In many cases the personality of God is altogether excluded. In the age of such belief, the superstitions of the augury or of destiny prevail; while there is no belief in the Almighty Father who sympathizes with man. As there is no high and rational providence of one intelligent being, there is no rational prayer. Accordingly the idea of sin must be very feeble. The western philosophers and historians whose observations are most accurate often bear witness to this one fact. In observing the condition of the East, they disregard external faults; but mark that the very cause that politics and the sciences and religions of the East are so slow to progress, is the



internal foundation—Pantheism. For instance, Fisher, the historian in Yale College in the United States, says, "Belief in the personality of man, and belief in the personality of God, stand or fall together. A glance at the history of religion would suggest that these two beliefs are for some reason inseparable. Where faith in the personality of God is weak, or is altogether wanting, as in the case of the pantheistic religions of the East, the perception which men have of their own personality is found to be in an equal degree indistinct. The feeling of individuality is dormant." The German philosopher, Lotze, holds that there is perfect personality or individuality in God. And Dr. Storrs says that the personality of God is the eternal foundation of the personality of man. That when we examine the explanation of the idea of God in the pantheistic countries, we do not find the word personality anywhere. This is the natural result.

(d.) We can never get any satisfactory answer from the pantheistic peoples to the question concerning the works of God. The people who believe in polytheism think that every god has his own function and there are several kinds of gods belonging respectively to the sun, to the moon, to stars, fire, water, wind and thunder, and these discharge different functions. And there are also several gods belonging to the various virtues of men, such as the god of valor, of war, and of peace; and there are gods of happiness, of poverty, and of lust, of murder and of theft. According to the philosophical principle of Pantheism, God is the one supreme spirit in the universe; hence his work is that which pervades and regulates the universe, or it is the supreme law based upon the relation of cause and effect. There might be a thought among them, which goes one step beyond—the thought that there is a Creator over and above this supreme

law; but this thought being overpowered by the surrounding pantheistic and atheistic thoughts could not effect its normal development. The works of God considered by the pantheist are, on the one side, unreasonable and absurd; and, on the other, the sphere of them very narrow; and also their nature is sometimes very immoral. His works are designated sometimes as mere destiny or blind providence, or supreme law. Therefore the true works of God can't be known by them. It is the result of man's idea of God becoming, through pantheistic thought, indistinct and dormant. Here I wish to show the distinction between the East and the West and compare them. If we compare the condition of the nations whose conception of God is so indistinct and uncertain as above mentioned, their manners and customs, laws, political states, religion and their progress, with the manners, habits, laws and religions of the nations who believe that in the beginning one personal God created heaven and earth, who is the Father of all men, we find the most remarkable difference. Its cause is that, while the former hold a very indistinct idea of God, the latter believe in God the Creator, the living Being, who has almighty power and consciousness, not without sympathy, a merciful Father who looks upon all men alike. This one point is the cause which produced so wide a gulf between the East and the West.

*Conclusion.* Before we conclude, let us speak a little more on four topics.

I. In treating such a subject as this every man is most apt to insist on his partial reasonings in favor of his own opinion and only to point out the faults of others, overlooking their merits. We must guard carefully against these mistakes and labor to find out the truth with the utmost strength and impartiality. There are men who, being preoccupied with the

error in their own minds, urge that Pantheism is an utterly false religion and that the morals, history and progress of this religion are entirely worthless; and they are ever anxious to point out the faults and to omit the merits. Such men are quite contrary to my view. I believe there are three great truths in the pantheistic religion.

(a.) If we study Pantheism deeply, we shall be convinced that the people believing in this religion have the tendency to believe in and worship and pray for the power invisible to our eyes. It would be found that they, living amidst the material universe, not being satisfied with the sensible things yearn to communicate with the immaterial word. Thus we see all human beings equally possess the nature that tends to worship the invisible power, and this gift becomes noble or base according to their idea of God. If their idea of God is high, they must become also high; but if it is so low as to prostrate themselves before idols, then they must be degraded and debased. But the heart which loves God and yearns to communicate with him, however civilization advances, will never die away, so long as human beings exist.

(b.) According to the philosophy of the pantheistic religion, their great central truth is that there is a spirit pervading everything in the universe. But as this spirit or power is unconscious, it is not the spirit which loves and gives men power. There were some among them who thought that there is personality in this spirit, but still it was vague and indistinct, and it closely resembles the Stoic philosophy in ancient Rome. In fact, if we add to this spirit personality, clear and distinct, we shall be able to attain unto the most perfect truth.

(c.) There are many praiseworthy truths in the teachings of the great sages in the pantheistic countries. If there were not such teachings, how could the eastern countries have pre-

served their communities through the long periods during which they have developed themselves from the primitive savage state to despotic government and to feudalism. It was the power of true morality among many mistakes and superstitions that controlled and preserved society during thousands of years; and, moreover, we find their virtues were far superior to those of the West in the pantheistic age. For in the West there was a country like the Roman Empire which fell as the result of thorough corruption and decay; but there is no such country to which befell the same fate in the East. From this we infer that there were a great many truths among pantheistic teachings.

II. Pantheism is that religion which must be passed through by all nations in the course of their progress. Europe two thousand years ago was a pantheistic community. It is told that the gods filled the city of Athens and their number was more than that of the men. To see the speculative side, there were Pliny, Varro, Lucretius, who affirmed that there is an absolute all-pervading principle or God in the universe which has no relation with men; in nature there is a pervading spirit which controls all things. And the opinion that the object of philosophy is to abolish religion germinated early. We have now philosophers who concur in this opinion, but such ideas are only a few among many. If we view their opinions as a whole, we know that the western people abandoned pantheistic ideas and arrived at the age of Monotheism. The foundation of the thought of the present Christian nations is one personal God. A German philosopher, Hegel, said, "The order of the development of religious thought is from the pantheistic to the monotheistic." If we classify the eastern and the western countries, the former have passed through the pantheistic era, but the latter not yet.

III. Hence if there are any re-

sources which would make a nation free from the pantheistic bondage, how happy should that nation be! And among many ways, such as passing from despotic government to constitutional government, or the introduction of the arts and sciences, bringing in new discoveries and inventions, or the promotion of intercourse with other nations, there are two great powerful agencies.

(a.) It is the full recognition of the true value of men and the conviction of the immortality and the eternal life, of the soul. In other words, what is needed is the religion which answers clearly and distinctly the three great questions of human life. Whence man came? For what he came? Whither he will go?

(b.) The clear recognition of God, or to know God as a living Being, who not only pervades the universe, but created it, the Father who made men according to his likeness. There is no greater happiness than the obtaining of these two gifts for Japan. There is no greater present which the western countries can offer to the East. But the western nations must offer this gift to the East most humbly, for the former first received it from the Asiatic races.

IV. The West and the East have hitherto been separated during thousands of years. The West abandoned Pantheism and developed the value and freedom of man, while the eastern countries still investigated nature only and believed in a vague and uncertain spirit and tended to set aside altogether the value of man. But the great currents of the nineteenth century have brought the East and the West closer together and the East and the West are sure to become one. I believe this tendency is not merely a fortuitous thing. However great relation and influence, progress or evolution, may have been in producing this tendency, it is by the providence of Almighty God, who is

above such laws, after all, that both races have come to a point of union. Although we cannot understand the full meaning of the mystery of this providence, yet we may get a glimpse of the truth that men, after all, will be disposed to love and help one another and make a grand movement towards the perfection of God.. I believe that, unless the western people help the East, the latter will not be able to make much progress; and unless the eastern people accept help from the West, there can't be any remarkable advance. Therefore my earnest hope and expectation is, that both races, each preserving its own truth, unite and love each other as brothers and sisters and coöperate in the search of the greatest truth and share the deepest happiness that humanity can have.

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#### A TRUE STORY OF AN OLD WOMAN.

By TETSU SATO, Ferris Seminary.

THIS time I am going to write you a true story of an old Christian woman living in an obscure village called Anino, in the province of Tango, about four hundred miles away from Yokohama. Her name is Rise Morita. She was very poor when she was married, and a humble cottage and a few cooking utensils were her only possessions. But her hard and honest labor, accompanied by extreme frugality, enriched her in the course of many years and she became known as a wealthy woman in the village. She was an earnest believer in Shintöism and every year made a pilgrimage to the shrines of Shikoku, offering a little sum of money at each.

It happened one year that she visited a relative in Osaka while on her pilgrimage. That relative was a Christian, and one day she accompanied her relative to the house of the true God. She listened intently to the preacher, and her heart was

touched by the Holy Spirit and her spiritual eyes were opened to see the excellency of His blessed words. So she gave up her pilgrimage that year, and went home rejoicing in the new found Faith.

Not very long after that, she came up to Osaka again, and was baptized by Mr. Neesima, the founder of the Dōshisha. From this time she yearned to know more about the truth and the love of God, but there was an obstacle in the way of her studying the words of God; this was her ignorance. Having never received any education, she could neither read nor write a single letter. But she had courage to begin the study of the alphabet, though in her fiftieth year. Her earnest and diligent study was successful and soon she was enabled to read the Bible without any difficulty.

As soon as the report of the conversion of this old woman reached the ears of the Buddhist and Shintō priests, they were so afraid to lose their wealthy patron that they came daily to her house for several days to persuade her to renounce her new faith, and threatened to expel her from the village if she refused to do so. But she was so steadfast in her faith that perceiving that they could not succeed they finally left her. After that she endured much persecution, but she remained patient through it all for His dear Name's sake. She was known as "Yaso," or Jesus, in the neighboring towns and villages.

For nearly fourteen years she led a very quiet Christian life, having no one to sympathize with her in her Christian experiences; but she kept her faith unpolluted. About four years ago a missionary was sent there from Kyōtō and he found her a beautiful Christian character. She was so glad to have a worker there that she greatly helped the missionary. She built a new house at her own expense and dedicated it to the Lord

for His service. Besides that she is now supporting the missionary.

When I went home a few years ago, I visited this pious old woman; for my native town is very near to her village. I found her a very stout old lady over sixty years old, simple but very kind. She cordially welcomed me and asked me to stay a night there, so I did so. Her talk was of nothing but the blessings and the mercy of God. Her childlike faith was simply beautiful and it was wonderful to see how this ignorant old woman was spiritually enlightened.

Can we doubt that faith is a gift from God on high? Is it not true what Paul said in the Epistle to the Corinthians?

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

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#### BIBLE SOCIETIES' COMMITTEE FOR JAPAN.

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THE Bible Societies' Committee is very desirous of enlisting in its work—the circulation of the Holy Bible in Japan—the active co-operation of every missionary or other Christian worker. A number of missionaries are now assisting in the work by securing colporteurs. We feel that many others might be of service either by recommending men as colporteurs and keeping some oversight over them, or in some other way. The Committee will be very thankful for any interest that you may take in the work, and it invites your correspondence. If you have anything to suggest or any enquiries to make in regard to the work as a whole or of any particular portion of it, kindly write to either agent at the Bible House or any member of the Committee whom you may personally know. From time to time, reports of the work will be published in the



'Missionary Tidings,' the 'Japan Evangelist,' and elsewhere, and for this purpose any interesting incidents concerning the selling or the reading of the Bible, will be gladly welcomed.

If the Committee and the workers in the field get nearer together, the work will undoubtedly be greatly strengthened. We feel that although union in other respects may be difficult, union in the work of spreading abroad the Word of God ought not to be impossible. For that purpose let us all unite together, uniting as well in our petitions to the Giver of the Word for His blessings on our labors.

#### LIST OF COLPORTERS.

##### IN NORTHERN JAPAN, FEBRUARY 10th, 1894.

NAME.	ADDRESS.	DISTRICT.
Hirabayashi Shimbei	Komoro	Shinshū.
Iyama Sadajiro	Morioka	Rikuchū.
Katano Sensuske	Atsugi	Kanagawa Ken.
Kokuni Yojiro	Akita	Ugo.
Kōno Sadakichi	Kuragano	Gumma Ken.
Miyashita Tokichirō	Wakamatsu	Iwashiro.
Masuya Tsunekichi	Yamagata	Yamagata Ken.
Momose Kinzō	Matsumoto	Shinshū.
Nagasawa Yaemon	Yokohama	Kanagawa Ken.
Naoki Tamura	Toiyama	Etchū.
Seinaiya Sahel	Chiba	Chiba Ken.
Sekiguchi Tamekichi	Sawara	Ibaraki Ken.
Sekine Uheji	Kasukabe	Musashi.
Shibahama Kumejiro	Tokyo	Tokyo.
Suginoto Murao	Otaru	Ishikari.
Suzuki Denkichō	Shirakawa	Fukushima Ken.
Suzuki Motazo	Sendai	Rikuzen.
Takeda Kijū	Kōfu	Kai.
Takenaka Kinzō	Hirosaki	Aomori Ken.
Teroka Junosuke	Hakodate	Hokkaidō.
Wada Eijiro	Takata	Echigo.
Watanabe Hachibei	Ajiki	Chiba Ken.

##### SOUTHERN JAPAN.

NAME.	ADDRESS.	DISTRICT.
Fujita Bunosuke	Matsuye	Izumo and Hōki.
Fuwa Teizō	Ōgaki	Gifu Ken.
Hamano Ichijirō	Tsuruga	Fechizen.
Hamasaki Motosaburō	Saga	Hizen.
Higuchi Seikichi	Nafa	Loochoo Islands.
Hirano Toraiichi	Shimonoseki	Nagato.
Hashimoto Ushinosuke	Fushimi	Yamashiro.
Higashi Kosaku	Nakatsu	Buzen and Bingo.
Inadomi Masatora	Tokushima	Awa.
Isoye Kesuke	Yamaguchi	Suwo.
Ito Takeshige	(near Yatsu-shiro.)	Kumamoto Ken.
Kakeda Nisaku	Fukuyama	Bingo.
Kawai Tōkiehi	Akashi	Harima.
Matsuzaki Seichirō	Hiroshima	Aki.
Motegi Ichiro	Miyazaki	Hūga.
Muraki Hitoshi	Kohamamura	Settsu.
Murayoshi Totarō	Nagasaki	Hizen.
Nishimura Daigen	Kanzawa	Ishikawa Ken.
Nozu Nakaba	Okayama	Bizen and Mimasaka.
Ogawa Suehiro	Kagoshima	Kagoshima Ken.
Saitō Ren	Hisal, Ise	Miye Ken.

NAME.	ADDRESS.	DISTRICT.
Sakamoto Tamekichi	Kōchi	Kōchi Ken.
Shibata Koshichi	Ōtsu	Wakasa and Ōmi.
Shimomura Masamori	Kōchi	Kōchi Ken.
Shirai Masao	Izushi	Tajima.
Shomura Motoi	Ōkazaki	Mikawa.
Tanahashi Magohachi	Nagoya	Aichi.
Taniguchi Toratarō	Kumamoto	Kii.
Tsukita Daizō	Nagasu	Higo.
Tomiyama Denzaiemon	Kumamoto	Kumamoto.
Utsunomiya Takeo	Wakamiya	Iyo.
Wada Kunitarō	Muya	Sanuki.
Yagi Jisaku	Matsuyama	Iyo.
Yamamoto Shimichi	Fukuoka	Chikuzen.
Yamamoto Tokutarō	Fukuoka	Chikuzen.
Yamashita Kinji	Tamashima	Bitchū.
Yamamoto Taro	Mitajiri	Suwō.

#### CHRIST FOUND

##### IN THE STORM: OR THE STORY OF TONOMI MATSUBEI.

By the Rev. H. LOOMIS.

THE city of Shimonoseki is situated at the Western entrance of the Inland Sea. It was the spot selected by the men of Choshū from which to drive away the hated foreigners; and in the year 1863 batteries were erected on the shore to prevent the passage of any ships except the Japanese. Soon after this an American and a Dutch vessel were fired upon, and the result was that a combined fleet of foreign vessels bombarded and captured the town.

It is a busy port of commerce; and, like all similar cities, abounds in places of vice and drunkenness. To find in such a place a quiet Christian hotel is indeed a most remarkable thing; and is almost the only one of the kind in Japan. This is all the more surprising as the city is not one of the open ports, and until recently has not been the seat of any very extensive missionary work.

The history of the hotel proprietor, and his miraculous escape from death, is thus given by the Rev. Mr. Alexander.

"When first I visited the town of Shimonoseki, in the spring of 1880, I stopped at a Japanese hotel kept by a man named Tonomi Matsubei. He was then about fifty years of age and had been a bad man from his youth. He was at that time drunk almost every day; spent much of his time at gambling shops; and, when at home,

was accustomed to scold, and often beat his wife. These and other habits had grown upon him until he seemed to be a hopeless case.

He came into my room one evening and asked me to teach him about God and how to pray. But he was too drunk to know what he was talking about and I could not give him any instruction while in that state.

Our native preacher had often talked to him, urging him to give up his evil habits and become a Christian. He seemed to be much impressed by what was said, but was still unable to free himself from the chains with which Satan had bound him, so these many years. I spent some weeks at his house and then returned to my home in Tokyo.

Our helper continued to teach him about Christianity until about a year after my visit, when he had occasion to go to Osaka on business. On his return to Shimonoseki he took passage on board of a Japanese steamer called the "*Wago Maru*." Some hours out of Osaka the vessel encountered a violent storm and was driven on to the rocky coast of Awaji and wrecked. Of the seventy souls on board only a few escaped.

When it became known to the passengers that the steamer must go to pieces they were very much frightened and began to pray to their gods for deliverance. This man observed a group of fifteen persons near him calling on the god Kōmpira to save them. He told them to stop praying to that god and pray to Christ. But they derided him, told him he was an old fool, and to dry up. He left off persuading them therefore and prayed to Christ himself.

After a little time they were all thrown into the water, and all the fifteen persons were drowned. This man however caught hold of something attached to the ship and held on as long as he could. But it was night, and very dark, and no one came to their relief.

Being accustomed to the water he retained his presense of mind; and feeling about he found a rock, but high enough to enable him to get his head above the surface. However on one side of the rock he discovered rising ground, and going in that direction he finally gained the shore, and some days after reached his home in safety.

He at once gave up gambling, drinking, wife-beating, smoking tobacco, and all his other bad habits; and soon after this applied for admission into the church. After careful examination he was baptized and from that time maintained a consistent Christian life.

When it became known that he had embraced Christianity, his former guests ceased to patronize his hotel, and no one came near him for a long time. On this account he was obliged to suspend business for nearly a year. Then he resumed it again and from that time had a great many guests. But he constantly refused to provide "Sake" or any other strong drink, and allowed no immorality in connection with his house.

At one time two men (who were staying at the hotel) asked him to get them some strong drink, and also provide them with other means of sinful indulgence according to the custom usually followed by landlords. He replied that he could not do it. At this the men became angry and told him they must leave his hotel; and berated him soundly for his rudeness in refusing so common a request. He said that he would be sorry to lose his guests but there was no help for it.

Then they went up to their room and after some talk sent for him and thanked him kindly for what he had done, and declared that he was right and they were wrong. They also said that they would be glad to patronize him in the future, since his high morality would save them much unnecessary expense.

He found some difficulty in regard

to keeping the Sabbath. But with all his regular guests it was understood that the bath would not be heated on Sunday; and, as his wife and daughters became Christians too, they did not spend so much time in preparing food on the Sabbath as on other days. So he charged his guests only about half price for board on that day.

I have stopped with him many times since; and he always gladly gave up his house for a preaching place at night, and brought his guests in to hear the sermon. One night every week he and the other Christians met at his house for a public service. He talked Christianity to everybody who stopped with him, and had a copy of the New Testament in almost every room.

After several years faithful witnessing for the master he died of the cholera in the summer of 1891. For some time he had evidently been growing more meet for the great final change. His faith seemed brighter, and his zeal in the Master's service greater as his life drew to a close.

In the last years of his life he set apart a small room in his hotel for family worship. To it also he often retired alone to read and pray. Though his death was sudden and painful he passed away calmly and in the hope of eternal life.

The funeral services were attended by a large number of relatives and friends; among whom were many unbelievers. In speaking at his funeral, I could think of no text so appropriate as John 3d. 16th, 'For God so loved the world, etc.'

Like all other people he was not without his imperfections. But in spite of them all he was a triumphant evidence of what the grace of God can do in changing the very worst of men.

His son-in-law carries on the same business since his death and with the widow is living in the same place. At the entrance to the hotel is a stand furnished with Christian books, tracts, etc. Every guest room is supplied

with a copy of the New Testament in Japanese. The oldest daughter, a bright intelligent woman, is the wife of one of our most earnest native evangelists. The second daughter completed her studies in the Joshi Gakuin (a Girls Seminary) in Tokyo a year or two ago; and is now, I believe, engaged in teaching in a Christian school: while the third daughter is the landlady of the hotel at home."

### PRINCE SIDDARTHA, THE JAPANESE BUDDHA.

By the Rev. J. H. DE FOREST, D. D.

AT the recent Parliament of Religions in Chicago, one of the Buddhist speakers surprised the audience by the question:—"How many of you have read the Life of Buddha?" It is reported that only five or six in the large hall arose. From which manifestation of ignorance the Buddhist demanded:—"How dare you judge us Buddhists when you have not so much as read the Buddha's life?"

It seemed at first as though the speaker had put his great audience in a corner, and had brought a powerful accusation of bigotry against the Christian world. But away from the novelty of the occasion and the surprise of the challenge, it must appear, more and more, that the eloquent Buddhist "struck below the belt." There is no doubt of bigotry in the Christian world. We far too often put in our adjectives of judgment, and make too sweeping condemnations of all non-Christian nations, speaking with self-satisfaction of their false\* religions, and calling their social condition absolutely rotten. We may, as Christians, well do better in our hasty and uncharitable judgments. And if the Parliament of Religions should have no other effect

\* It is to be regretted that the Rev. Dr. F. E. Clark, who writes the introduction to Prince Siddhartha, has spoken several times of false religions.

than to force upon us all a spirit of moderation and charity, with a real desire to know Comparative Religion, a great gain for the whole world will have been made.

But to return to our Buddhist friend. To his first question we should like to be Yankee enough to reply with another:—"What Life of Buddha do you mean? Of course, you mean something in English, for you are talking to an English audience. There are many sketches of the life of this great man, and several Lives. But so far as we know, they are all translated by foreigners and the larger part of them by missionaries. Now, since you challenge the knowledge of Western nations you would hardly recommend any sketch or life translated by those who judge you. So will you kindly recommend to me a Life of Buddha translated by a Buddhist,—one that we can rely upon as just what you want us to read and believe?"

Some such reply might have taken away something of the triumphant tone with which the speaker addressed the people. It might also have suggested a comparison like this:—Christians believe their book so fully that they have translated it into three hundred languages and dialects, and have pushed their Life of Jesus into every land, virtually laying a copy at every door and saying:—"Buy for a few cents if you can; if not, let us give you without money what we believe to be the word of life, the only all-sufficient way of salvation and eternal life." Moreover, these Christians are not so bigoted (there are of course many exceptions) but that they want to know all the truth there is in Buddhism and every other religion, and therefore do not wait for Buddhists and others to translate their own sacred books, but go at it themselves, and thus far have given the world nearly all the sacred books of all lands. When will those Buddhists—who claim that their philosophy is not so shallow

as that of the West, and that their religion has no such childish doctrine as that of a Creator—care enough for their sacred books to translate them and send them out into the world? A beginning, to be sure, has been made. A few small books and pamphlets were distributed at Chicago. But until this work is multiplied a thousand-fold, a truly sincere Buddhist would hardly demand of a Western audience:—"How many of you have read the life of Buddha?"

"Only five or six arose," we read in the papers. Yet it is incredible that in such an audience there were so few acquainted with the outlines of the Buddha's life. There must have been scores and hundreds there, especially if we include those on the platform, who had read more or less about Shaka in magazines and newspapers, as well as in more substantial literature, and who could have given off hand a sketch of the life of the Prince and Teacher. But they naturally would not bite at that kind of bait, and so what we believe to be an entirely wrong impression was given, that the men and women who made up those Chicago audiences are virtually ignorant of the story of one of the greatest teachers of mankind.

However, there is a chance now of adding to that knowledge by reading *Prince Siddartha, the Japanese Buddhist*. This is a well got-up book of 300 pp., based on Japanese manuscripts translated by the Rev. J. L. Atkinson, of Kobe. Even to those who do not care for religious matters, this book will furnish very entertaining reading. It is something like the Arabian nights in the magical way in which the Teacher goes through deadly austerities and comes out only weakened and tried, or in which he whisks himself and his followers up into heaven by a wave of his sacred stick, and then down again at will. The moral teachings are good in some parts, so good indeed for that distant and darkened age that



we can gladly see how they have helped the great peoples of the East for so many ages.

Until the Life of Buddha is written in English by a Buddhist, if any one wishes to know how the Buddha could enjoy standing on the top of a snow-covered mountain in meditation until the storm had completely encased him in "glistening ice and snow;" or how he, after becoming a full-grown man, drew milk from his mother's breast although she, at that time, was only eighteen years old; or better, how he impressed all with his sweet benevolence and his beautiful pessimism; or how he taught self-renunciation and wisdom without any doctrine of a Creator or of a soul; here is a racily written book with the hard Buddhistic terms largely put into intelligible English.

Mr. Atkinson tells us that this is the book used by the larger part of the Buddhists of Japan. We hope our Chicago orator will sometime give us a Life of Buddha such as scholars like himself believe, and that he will not wait for the Max Müllers, the legation scholars, and the missionaries to do the work he ought himself to do, if he believes that Buddhism is the coming religion of the world.—*The Japan Mail*.

#### A TRIP TO THE COUNTRY.

By MISAO YOSHIDA.

AFTER having enjoyed the Christmas and New Year's vacation, I went out in the country to do some work for the Master. The place I visited was about thirty miles from Sendai. There are only a few Christians in the place. They have no church, not even a preaching place. The Christians gather, when they have time, at the home of a Christian doctor, but they are very irregular in their meetings. In this region the Buddhists have a very strong influence over the people and

every body is bitterly opposed to the Christian religion. Lately two school teachers were converted and baptized. As soon as the fact became known, the people began to persecute the teachers. Every day and night meetings were held. Men who went to the mountain to cut wood, others who went to hunt rabbits, would stand and talk about the Christian teachers, forgetting what they went out for. Finally it was decided that unless the teachers would drop their new religion they would have to leave the place. A letter to this effect was written to the Governor of the Ken, and the letter was signed by all the principal people of the place. The teachers were called to a large meeting and told that they would be sent off, unless they returned to the faith of their fathers.

While in this place I had my home with a physician who was once a very bad man and a drunkard. He is now an earnest Christian and much thought of by the people; still they try to keep patients away from him, because he loves our blessed Jesus. It is very hard for the Christians to do any religious work at present. I tried very hard while there to get up an interest among the young girls, but very few would come out, and those that did had to come in secret.

One evening I visited a poor family. There were three persons in the family, and on this evening they had visitors. The conversation was about these Christian teachers, and the Buddhist religion. For a while I thought they would not give me a chance to say anything, but finally I began. At first they tried to stop me and began telling stories, but I kept on talking and by and by all were silent. After talking for about three hours I stopped, and then the people said they were surprised. They did not know the

Christian religion was like that. It was really good, they said.

The reason the people are so bitter against Christianity is because they are urged on by the priests. They know nothing about our good religion; if they did, they would not be so bitter. Although at this one place the work was so discouraging, at a small town just a few miles distant I was very much encouraged. A young school teacher has started a little Sunday school. One Sunday I spoke to the children for more than an hour; then I said, "You must be tired, I will stop." They begged me to continue. A policeman and the postmaster of the place stood by the door and listened during the whole time.

## JAPANESE RELIGIOUS WORKERS.

### III.

Rev. YOSHIYASU OGAWA.

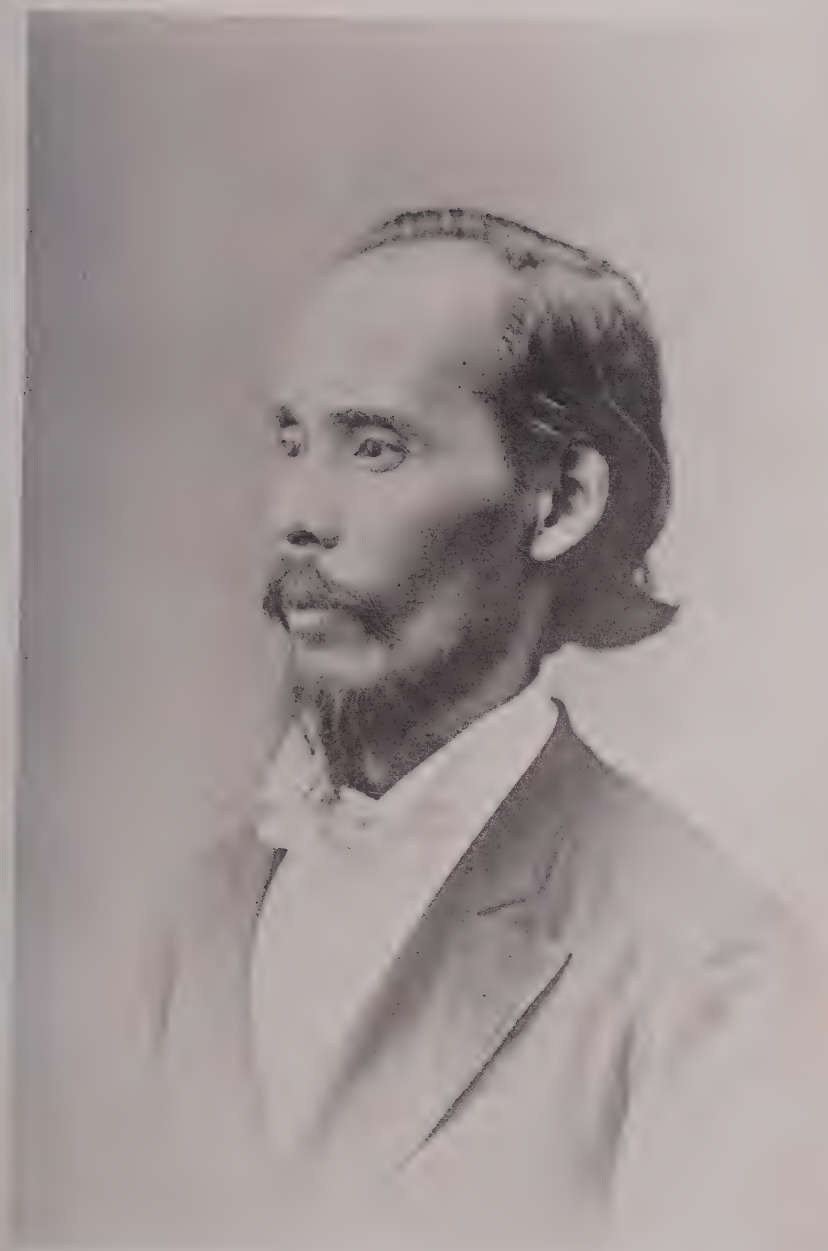
By SHIGETARŌ KAWADA.

**Y**OSHIYASU OGAWA is one of the oldest Christian champions in Japan at present. He was born at Bunbaimura, Tamagōri, Musashi, in October, 1831. His father was a peasant. When he was in his second year, his whole family went to live in Tokyo, then called Yedo. His father was quite rich, but his property was nearly exhausted in the great famine which extended over the whole country in 1836. Yoshiyasu became the adopted son of his uncle, Anpō Ryozaemon, and inherited his estate.

He spent about five years of his youth in the study of the military arts, and several additional years in the study of Chinese literature. Among his teachers of Chinese literature was the well known literary man, Onuma Chizan. He also attended Dr. Kawada's lectures on Chinese. After these studies Yoshiyasu was taken sick, when in

his twenty-fifth year. His illness becoming no better, even after long medical attendance, he gave up the headship of the Anpō family to another person whom he adopted for the purpose, and he himself retired. Afterward he returned to his original family, because his sister and her husband, the heirs of the Ogawa family, had died. He then became a teacher of the Japanese language to a foreigner. After this foreigner returned to his native country, through the introduction of the Rev. James H. Ballagh he became the teacher of the Rev. David Thompson, an American missionary who then resided in Yokohama and just at that time was translating some parts of the Old Testament, and helped him in his work. Then, it may be said, the Divine providence was bringing him to meet with Christianity. At that time the Tokugawa government had almost lost its power; the political revolution was beginning; and the social scene was undergoing a great change. A curious spirit of hatred to foreigners was prevailing among the people; and it occurred sometimes that foreigners were hurt or massacred by Rōnin, a kind of wandering Samurai, who were then a great force in political affairs.

In order to protect the foreigners, the government established a gate outside of Yokohama, which was guarded by police appointed by the government, and within which disorderly or strange people were not permitted to enter. When a foreigner went out of the gate, he was attended by those guards. On that account Yoshiyasu was unable to go to Dr. Thompson's house, but after a while he succeeded in getting in on some pretense. While he was helping in Dr. Thompson's work of translating the book of Job, he was moved by the contents of this book: and his heart began to be in sympathy with Christianity.



REV. YOSHIYASU OGAWA.





At that time Christianity was forbidden by the government. One day, in 1867, some merchants entered a Catholic church, which had already been organized in Yokohama: and, as soon as they came out, they were arrested by government officers and sent to jail. Though Yoshiyasu was really frightened more or less by this event, his growing faith did not cease. Once, when he was listening to the sermons of missionaries Ballagh and Thompson, his heart was very much moved and he began to think anxiously about the question how he should be saved. After their sermons the preachers cried, "Is there not one who wishes to obtain the salvation of his soul?" Then he decided and offered himself to them to be baptized. But Mr. Thompson said to him, to try the strength of his faith, "Your desire is very good. But you will be arrested, if it is disclosed, because Christianity is forbidden in your country. So the spirit needed to become a Christian is one that does not fear death for the sake of the faith. Have you such a spirit?" He, who had offered himself on the belief that there might be some way of escaping the government's censure, if it were disclosed, hesitated for a while at this question. He thought deeply on this subject and about the doctrine of salvation, and at last resolved to stand firmly for the faith even at the cost of his life. He was baptized by Mr. Thompson in 1868. It is said that at that time, as there were very few writings concerning Christian dogma, to give doctrinal knowledge to believers, a firm resolution to follow Christ was regarded as the only condition for becoming a Christian.

Once after that some Samurai visited Mr. Thompson's residence to ask questions about Christianity. But Mr. Thompson being absent, Yoshiyasu met them and tried to

answer them. Many inquiries were made, and he was unable to answer them. Failure is the mother of knowledge. Then he found out something about the lack of knowledge, and learned also that only a firm resolution to follow Christ is not sufficient for a Christian. Henceforth he studied doctrine diligently.

In September, 1869, Mr. Ogawa went to Wakayama with Mr. Thompson. About this time the government arrested three thousand Catholic believers in Urakamimura, Nagasaki, and sent them to several provinces to be guarded there. One tenth of them were sent to Wakayama. Their daily work was to carry sea-water for making salt. They worked diligently and there was no indolent one among them. Sometimes they were urged to give up their belief, and thus be enabled to go back to their homes and see their beloved wives and children, who were expecting their return day and night. They did not yield to those persuasions; but said, "Our lives are not our own, but our ascended Lord's. We will leave our wives and children, but we cannot turn back on the Lord." They were happy amid that suffering. Their diligence and strong faith are spoken of with admiration everywhere even until now. Mr. Ogawa observed these facts, and his sincere heart was struck, and he said to himself, "This admirable thing is done by the Catholics who have very little acquaintance with the Bible. Then we, who are reading the Bible every day, should not be inferior to them." He remained here about one month.

Then the social current was changing its direction. Western civilization was entering into this land, and all the affairs of society were advancing, day by day. Especially English literature and foreign manners were cultivated by the nation, it being thought that

these have an important relation to civilization. Mr. Ogawa was early acquainted with the necessity of studying English. His friends also were studying it already, and some went to the West to study. Then it was great sorrow to him that he was prevented from studying on account of ill health. In the face of such a disappointment, it is very natural that he should have thought about his past experiences, especially his several failures, caused by ill health. He came to think that it would be better to die than to live thus, feeling his own nothingness. But he thought again that our lives are not our own; we are living only for Christ's sake; therefore, we should do something and die for Christ's sake. These thoughts were the ground of his future evangelistic work.

On one occasion the boiler of a steamship which was regularly running between Yokohama and Tokyo exploded and the vessel was sunk at Tsukiji, Tokyo. An American missionary and his wife were among those that were killed by this accident. Their son who was left alone was sent to America by their friends. On that occasion Mr. Ogawa sent his sister's son, whom he was fostering in his house, to America in company with this child. He was encouraged to do this by a poem which was given by Sakuma Shōzan to Yoshida Shōin to strengthen him when he attempted to cross the ocean contrary to the laws of the Tokugawa government. But this poem being found by a government officer, Yoshida's enterprise was known, and he was caught. It is curious that by that poem now at least one was brought to cross the ocean.

Before that time Mr. Ballagh and others began teaching the English language and the Bible in a school at Yokohama, and many

converts were made there. At last a church was organized in March, 1872, and was then called *Nippon Kiristo-Kyōkai*, which is now known as the *Kaigan Kyōkai*. Mr. Ogawa became an elder of that church, and worked earnestly for its interests. Okuno Masatsuna was then in this church and was helping, together with Ogawa, in the translation of the Bible, which was being made by Messrs. Hepburn, Brown, Thompson, and Ballagh.

In 1872 Mr. Ogawa came to Tokyo with Mr. Thompson. There were a few other believers who also came from Yokohama, and the church called *Shinsakae Kyōkai* was organized in Tsukiji, which still exists. It then consisted of seven members. There also he was an elder. They had no fixed house as a church, and assembled and preached in several places in turn. Besides, there was no pulpit, only a table; and when praying, they bowed low on the mats. This could not be distinguished at first sight from the manner of Shintōism. Once an old woman came there and put down a small amount of money wrapped in paper, and then went away. That was one of the ways to worship in Shintōism. On one occasion two believers who belonged to this church died; and Ogawa, after consultation with Mr. Okuno, buried them after the Christian manner. At that time no one besides the priests of Buddhism or Shintōism was permitted to perform a burial service. So Mr. Ogawa and Mr. Okuno were called to the court and examined about the matter. They awaited their sentence, resolving to suffer shame for Christ; and, if they were put in prison, as it was thought, they would find occasion there to preach the Gospel. But they were allowed to depart with only an official censure.

Afterward he preached in many

places, and in 1876 he became a minister of the *Nippon-Itchi-Kyōkai*, the United Church in Japan, at the same time with Mr. Okuno and Mr. Togawa. He was pastor of both the *Ushigome Kyōkai* and the *Asakusa Kyōkai*, during about eleven years. It was a very painful service. There were many difficulties both outside and inside the churches. Sometimes his heart was filled with anxiety for the future. Despair and discouragement assaulted him very often. At the same time he preached at several places besides the churches and brought men to Christ. Once there was a convert who confessed his faith in *Asakusa Kyōkai*. When he was receiving examination, he related some of his past experiences. It was his first time to learn of Christianity when he heard Mr. Ogawa's sermon at a certain place five years before. Then he hated Christianity and became very angry at seeing Mr. Ogawa who was so zealously preaching the foreign religion to the Japanese people. He went away resolving to murder him. But immediately he gave up his purpose, thinking that Christianity could not be rooted up by merely murdering a single preacher. It is very interesting to know that afterwards he could not stop the desire which was rising in his heart to hear about Christianity, and at last he came to believe on the name of Jesus of Nazareth, the Christ, the Son of the living God.

In 1881 Mr. Ogawa visited many western provinces; and, in 1883, went to Hokkaidō to inspect it. After that he worked in the *Shitaya Kyōkai* and in the *Ushigome Kyōkai*, and sometimes went to the country to preach. At present he is working in the *Honjō Kyōkai*, Tokyo. His name will last in his beloved church. His work has been founded on the rock which is Christ. Ever in love of souls does he, like his Master, go

about doing good. Many earnest hearts love him.

### APPLIED CHRISTIANITY IN THE HOKKAIDO.

*An attempt at prison reform in Japan.*

By the REV. WILLIAM W. CURTIS.

AN experiment is being tried in the great northern island of this empire which ought to enlist the sympathies of all Christendom. The people of Japan have not yet opened their eyes to what is going on within their borders, but the experiment, which is nothing less than an attempt to administer the great government prisons of the Hokkaido according to Christian principles, is being made with the full approval of the central government, who take deep interest in it, and seem to expect that it will result in a reformation in the treatment of prisoners throughout the land.

Fourteen years ago the government began the practice of sending longsentence convicts to the wilds of the Hokkaido, which they were trying to colonize, intending to utilize these convicts in preparing the way for the coming of settlers. Now there are four great prisons, two in the west, in the Ishikari valley, a region rapidly being settled and in which is Sapporo, the capital of the Hokkaido, and two in the east, one on the Okhotsk Sea, the other some sixtyfive miles inland. A fifth prison is soon to be opened in the fertile Tokachi valley, in the southern part of the island. In these four prisons are some 7,000 men, employed for the most part in cutting down the forests and reclaiming land, in road-making, and in mining. Into the regions which they have opened in the forests settlers are flocking by the hundreds yearly. The product of their labor in the coal mines is finding its way by the million tons to America. No convicts are sent

to the Hokkaido under a shorter sentence than twelve years, the periods ranging from this to life service, so that scarcely any have been discharged as yet; but within the next two years some 1,900 will gain their freedom. The result of turning loose many criminals in that thinly populated region is looked forward to with anxiety by the settlers.

A few years ago these prisons were entirely independent of each other, and in some of them the government was quite lax. Two years since they were all put under one management, and the most efficient of the wardens, Mr. Oinue, was made general superintendent, in addition to the duty of being warden of one of the prisons. Mr. Oinue is a man of great executive ability, ranking highest in this respect, I have heard, of all the wardens in Japan. Very strict in the execution of the prison rules, he at the same time shows so kind a heart that he is both feared and liked by the prisoners and most thoroughly respected by everybody. He consults freely and intimately with the other wardens and with the moral instructors, so that whatever is attempted is sure of having sympathetic support in all the prisons. His superior insight led him to the conviction years ago that the principles of Christianity are what are needed for the instruction of the prisoners, and he was anxious to get a Christian instructor for the prison of which he then had charge. Succeeding in this, and his anticipations being fully realized, when he was subsequently transferred to another prison he soon secured a Christian instructor for that; afterward, when made superintendent of all, he went to the third prison, the oldest of all, and introduced a Christian teacher there, and to the fourth prison, which was just opened, he sent as

warden the man who had been next to him in authority in his first prison and who also had become convinced that the new religion was the right one for the instruction of criminals, so to that prison a Christian teacher was appointed from the start.

In my tours in the Hokkaido it has been my privilege to visit all of these prisons and to inspect them thoroughly; some of them in two successive years.

My first visit was to the chief prison. When the instructor requested the privilege of showing the prison to his friend he was refused permission on the ground that it is against the rules of the Prison Department to admit strangers. But subsequently learning that I was a Christian missionary, Superintendent Oinue, not only waived the rule, but in person showed me over the whole institution. I was greatly pleased at the evidences I saw in all of the prisons that officers and guards discharge their duties, not perfunctorily, but with an interest in the welfare of their prisoners. Spending weeks in the neighborhood of these prisons I saw the convicts in many places, both within and without prison walls, and saw them under various circumstances, yet not once did I see the abuse that I have seen in other parts of the country. The system of management seems well calculated to develop manhood, and to make the men capable of earning their living as good citizens when released.

The greater part of the men are engaged, as has been said, in public works, but each prison has its farm and its series of workshops, in which are carried on such industries as are needful in their self-support, yet none of these are carried to such an extent as to compete with free labor by throwing the products of prison-labor into the market. The workshops in these great prisons



are interesting sights. In them are carried on carpentering, blacksmithing, coopering, tailoring, shoemaking, harness and saddle making, tool-making, etc. Ricecleaning is an important industry in Japan, and each prison has its rice-cleaning and also its *shōyu* and *miso* department. These sauces, *shōyu* and *miso*, made of beans, wheat and salt, are almost as essential to a Japanese meal and in cooking as pepper and salt are with us. The rations served are abundant and wholesome, and a principal article of diet is rice and wheat mixed in the proportion of six parts to four, more nourishing than the clear rice, which is the usual food of the better classes in the land.

The washhouse, the cookhouse, the bathhouse, the changehouse where garments are changed as they go out to work and again as they return, the dryhouse where their workclothes if wet are quickly dried, and the hospital all show thorough provision for the bodily wants of the men.

The cells are well ventilated, clean, and neat. In almost every one is to be seen a little pile of books, scientific, ethical, and religious, showing not only the privilege granted them, but that the men as a rule are glad to avail themselves of it. A noticeable feature in each cell is the handwriting on the wall. A "golden saying" hangs there, the words of some wise man, Confucius, Mencius, or other ancient or modern sage, among them quotations from the Bible. These aphorisms, selected by the warden or the instructor, look the men in the face as they enter their cells day by day until they are thoroughly familiar, then are replaced by new ones.

More interesting than the workshops and cells are two rooms, one for personal conversation, where the instructor summons individuals with whom he wishes to talk privately

and where they may seek an interview with him if they choose, and the room where is kept the record of work and behavior. The conduct of each prisoner is recorded every day in regard to three particulars: (1) observance of the rules, (2) deportment toward the guards and toward other prisoners, and (3) diligence in work. If well behaved, they are granted special favors, and are paid a small amount monthly, being permitted with the money to make purchases. They receive rewards of merit in the shape of blue squares on the coatsleeve. I have seen a good many in the shops with one, two, three, four, and even five of these marks of honor, the latter showing them to be worthy of great trust.

Each prison has its chapel, or lecture hall, where the prisoners are assembled every Sunday afternoon for a moral address, after which is held a Sunday-school. Attendance at the lecture is compulsory, at the Sunday-school optional. I imagine that such unique Sunday-schools are to be found nowhere else in the world, where side by side are classes in Bible study and classes in the Buddhist scriptures and the Confucian classics. Here may be seen zealous Buddhists and Confucianists, stimulated in the study of their own religions by the interest of their fellow-prisoners in the Christian religion. However, the study of the Bible, wherein are found the wonderful, new doctrines of the fatherhood of God and the brotherhood of man and of a present salvation from sin, proves by far the greater attraction.

There are many inquirers about Christianity in each of the prisons. Out of 1,506 prisoners in the Kabato prison, where Christian instruction was begun latest of all, 510 are studying the Bible, and of these 148 pray daily and follow the course

of daily Bible readings marked out by the *Seisho no Tomo* (Bible Friend), a course used quite generally by the Christians of Japan. There is no chance while in prison for a public confession of Christ, as by joining the church, but the radical change wrought in the character of some of the men is such as greatly to impress those who have witnessed it. According to the testimony of their teachers they are "an example to believers."

The results of Christian instruction have not yet attracted public attention to any extent, so few have as yet been released, but these results are beginning to be manifest in the prisons, not merely in the conversion of some but by a general leavening. In evidence of this, the little effort made of late to escape from prison may be compared with that of a few years ago. From the beginning of the present year up to the latter part of May, when I last visited the prisons, but one man out of all the 7,000 prisoners had escaped. Last year the number of fugitives was 70; the year before it was 160; the year before that a still greater number. For this improvement two reasons were given me: one that the prisoners are beginning to believe that they can depend on the Christians to befriend them when they are discharged; the other, that the guards in all of the prisons are becoming interested in the good conduct of the prisoners, and are doing their best, so that a generous rivalry has arisen as to which of the prisons can make the best showing.

The general tone in all the prisons has greatly changed under Christian influence.

One thing that has given the prisoners great hope is the organization of an "Association for the Protection of Discharged Prisoners." A large tract of land was selected not far from Kabato, on the Ishikari

River, the largest river in Japan, where it was planned to found what they call a Puritan colony of these discharged men, having as the ideal of this colony that simplicity of life and uprightness of character which marked the early New England colonies. A schoolhouse and a church are to be the first buildings. Buddhist opposition of late has put obstacles in the way of their getting a title to the land, and it is yet uncertain whether they will be able to carry out their plans just as designed. Another thing that has been very helpful is a prison magazine called *The Sympathy*, which has quite a circulation in the prisons. Many of the prisoners, as I understand, subscribe for it. It is an independent undertaking of the instructors, having no government aid in its maintenance.

The way in which this great experiment in the Hokkaido came to be attempted, the Providential leadings in it from the first until now, are of deep interest.

I have heard the story from the lips of those who were moved of God to undertake it, and have before me as I write notes penned by them to aid me in making this record. They speak with great modesty but with the deep conviction that they were called of God to undertake this work—and that what has already been done is but the small beginnings of what God is going to do for this class of people for whom they labor.

(To be concluded.)

### OKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT I.

SCENE III.—*The House of Suzuki Genzayemon.*

(*Suzuki Genzayemon is living at Koyanagi-cho, Kanda, Tokyo, teaching penmanship to the children of the*

neighborhood. *His house is very humble; the sitting room is the school-room. Some parts of the wall are broken and the eaves are rotten. Yet, as the sign of a Samurai, a spear is hung on the wall. Here is a woman named O Matsu working in the kitchen. She has finished washing the rice, and the fire in the brazier is burning brightly.*)

O MATSU.—Now I have washed the rice and the hot water in the pot is ready; so all preparation for the evening is finished. I must return home and do my work there. Ah! I am very busy. *(She speaks to O Rui, who is in the next room, which is separated by a paper door.)* My honorable Young Lady, I am going home now. I have finished my work. *(O Rui, the daughter of Genzaemon, comes out of the room, wearing a very poor garment.)*

O RUI.—I am very much obliged to you. I made you do all my work; for I was taking care of Shinsaku. I am sorry that I could not help you; please excuse me.

O MATSU.—Don't mention it. I feel happy, if I can help you and give you time when I come. Here, the rice is washed; so you have simply to boil it this evening, I have made the fire and it will keep long and the hot water will be kept boiling. It is not an easy task for you alone to take care of your father and a sick servant and of young pupils. If there is anything that I can do for you, I will do it willingly. Please call me whenever you need me. Now, goodbye; please give my regards to your father. *(Exit O Matsu.)*

O RUI.—I am very grateful for her kindness. Without her I should not be able to take care of Shinsaku. *(Goes to the brazier, pours out hot water into a cup, prepares medicine, and, facing the adjoining room, says.)* Shinsaku, the hot water is ready now. Will you not take your medicine? Shall I bring it to you?

SHINSAKU.—No, thank you; I will come there and get it myself. *(Watanabe Shinsaku, Suzuki's servant, who looks pale and weak, comes out opening the door.)* I have given you much trouble since I became sick. I hope to get well soon, so that I may work. It is too much for you to do all the work of house keeping alone.

O RUI.—It is not troublesome at all. Don't worry about it, but take care of yourself and please get well soon.

SHINSAKU.—Thank you for your kindness. *(Enter rice and old clothes merchants.)*

RICE M.—We do not like to speak too much like the creditors in the theater.

CLOTHES M.—But the payment which was promised to be made in August was postponed to the ninth of September and to-day is the eighteenth, but we have not received any money yet.

TOGETHER.—What are you going to do?

O RUI.—You are right to be angry at us. Neither my father nor I have any intention to defraud you of your claims, but we are as poor as the rōnin generally are. Moreover, our servant being sick.

SHINSAKU.—We are very sorry that we could not pay the debt at the promised time. It was not our intention to cause this delay. The master is absent.

RICE M.—No, we can not wait. If it were certain that we could get money some day, we might wait.

CLOTHES M.—But we cannot hear the excuse. We must have money to-day, whether the master is at home or not.

SHINSAKU.—Oh! you are too exacting; there is no way to get money now. *(He goes on making apologies. Enter a sword merchant.)*

SWORD M.—But it is very strange that there should now be a way. If

you sell me that spear for which I have come so often lately, I will pay fifty dollars at once. (*He shows the money and points to the spear on the wall. The rice merchant and the old clothes merchant are surprised.*)

RICE M.—Is that spear, all black with soot, worth fifty dollars?

CLOTHES M.—Do you say you will buy that paying cash?

SWORD M.—Certainly, I will buy it willingly.

RICE M.—Then, I cannot wait any longer. We thought the master was a poor common teacher of penmanship and had nothing that was of any value.

CLOTHES M.—So we were obliged to wait until to-day, but now I find the master is very unreasonable not to pay us while he has this spear worth fifty dollars.

TOGETHER.—The debt must be paid to-day.

O RUI.—You are right to get angry. This sword merchant has come often to buy this spear; but it is my father's most precious treasure and he wants to keep it, however poor we may become. Therefore I cannot give that to you while he is absent.

SHINSAKU.—She has explained the circumstances to you, so please return to-day without saying any more.

RICE M.—No, we cannot. If this spear be sold to some other person after we return.

CLOTHES M.—We shall have no way of getting the money returned. So we will keep it as a mortgage till you get money to pay us.

RICE M.—That's a good idea. And the sword merchant will also be satisfied.

SWORD M.—Yes; if you keep it, it will come into my hands any way.

CLOTHES M.—Then we will take it home. (*They come to take the spear. O Rui stands up to defend her rights.*)

O RUI.—You are too cruel. It would be a sin for me to hand this over to you, and my father could not excuse me. (*They try to go with the spear, throwing O Rui and Shinsaku down. Suzuki Genzayemon returns, and, seeing this, enters the house quickly and knocks the merchants down and takes the spear. back.*)

GENZAYEMON.—Why do you rascals come into my house and try to steal my spear? This house, though poor and ruined, is my castle. I must punish you. (*He takes the spear and tries to kill them. The merchants get frightened and run away.*)

SHINSAKU.—Dear master, you have returned in good time; they were here asking for the payment of our debts.

O RUI.—And as the sword merchant wanted to buy the spear for fifty dollars.

GENZA.—I supposed so; therefore I frightened them. (*He laughingly hangs the spear on the wall and sits down. Somebody knocks at the door. Shinsaku opens it, and Okawa Hachidayu enters.*)

HACHIDAYU.—I am Okawa Hachidayu. If Mr. Suzuki Genzayemon is at home, I want to see him. (*Genzayemon comes forth.*)

GENZA.—Mr. Hachidayu, I am very glad to see you; please come in.

HACHIDAYU.—Please excuse me. (*Comes in leaving his servants outside.*)

GENZA.—I have not seen you for a long time; but I am very glad to see you well. What has brought you here to-day?

HACHIDAYU.—I am glad that you also are well. Some years ago when you were in prosperity, I acted as a go-between to make an engagement between your daughter and Mr. Takigawa Sanjiro. Your daughter is now seventeen years old and the marriage ceremony ought to be



performed soon; but Takigawa says that it is impolite to the Shōgun to marry the daughter of one who has offended him; and he wants to break the engagement, as some of his relatives oppose the marriage. I was asked by him to tell you this. (*O Rui and Shinsaku are surprised.*)

SHINSAKU.—Oh, Mr. Okawa, perhaps I ought not to speak such things, but this engagement was made between our master and the father of Mr. Takigawa. Though you were a go-between, I was the one who took the presents to be exchanged. After my master was degraded, we became poor; but we are waiting for the day of marriage, rejecting all proposals from others. It is very unreasonable that Mr. Takigawa should break this engagement. I cannot understand it at all.

GENZA.—Why do you speak in that way? Keep still. I accept what you say. Some time to-day I will send you the record of the presents which we exchanged. I hope you will send ours back.

SHINSAKU.—Dear master, are you willing to break the engagement?

GENZA.—Don't speak again. It is impolite to the guest.

HACHIDAYU.—Never mind. I have great sympathy for your daughter and servant. I did not know that Takigawa was such an insincere fellow. I thank you for accepting it so quickly; now I will go.

GENZA.—I gave you no entertainment at all. Excuse me. (*Hachidayu returns joyfully, because he thinks he has succeeded in his plans, Genzayemon sits down silently; O Rui comes to him weeping.*)

O RUI.—Oh! I am so surprised to hear of such insincerity on the part of Mr. Takigawa. What shall we do, dear father?

GENZA.—It is not at all to be wondered at. As I have often told you, it is human nature to change one's mind according to prosperity

or poverty. It was our fault that we trusted him too much. But all these things come from my being degraded. We cannot complain. We can blame no one. Dear daughter, I feel most deeply for you; but please be patient.

O RUI.—Please do not speak in that way. I do not complain at all. But I am ashamed that I loved him so much, not knowing he was so untrue. (*She weeps again.*)

SHINSAKU.—That is true. But now we will get a better man to be your husband. (*Genzayemon suddenly takes up the spear and tries to go away. O Rui and Shinsaku are startled.*)

O RUI.—With that spear?

SHINSAKU.—Where are you going?

GENZA.—Ha, ha, ha; don't be frightened so much. This spear is the precious treasure of our family. This was given to my father by the lord Ota Nobunaga at the battle of Anegawa, when my father fought a brave battle. This was made by Rai Kunitoshi and is very famous. But it does me no good in my present condition; so I might have sold it long ago. I have kept it up to the present moment, for I wanted to give it to Takigawa as a dower on their wedding day. But now the engagement being broken, it is not necessary for me to keep it any longer; so I will take it to the merchant who was here a few hours ago.

O RUI.—Then you need not go yourself.

GENZA.—I hate to see this. And it was not right to scare those merchants, so I must beg their pardon. (*He is about to go when Sarushima Saheida, Takanawa Gyo-bu's servant, comes with presents carried by servants. He knocks at the door.*)

SHINSAKU.—Who are you?

SAHEIDA.—I am Sarushima Saheida, the servant of Takanawa

Gyobusho. If Mr. Suzuki is at home, I want to see him. (*He comes into the room and sees Genzayemon. They exchange salutations.*) The other day when we asked your daughter in marriage for Mr. Okawa, you did not accept our proposal; because she was already engaged to some one else. We have heard that that engagement is broken. So please send her to us. These presents are very trifling, but please accept them as the token of our coming for this engagement.

GENZA.—Thanks for your presents, but who is he that wants to marry my daughter?

SAHEI.—That is my master, Takanawa Gyobusho.

GENZA.—What? Mr. Gyobusho is quite old and he has a wife and children. Why should he want to marry my daughter?

SAHEI.—Yes; my master wants to make her his concubine.

GENZA.—Stop, Mr. Sahei. Though I am a rōnin now, I was formerly the servant of the Shōgun. It is a great dishonor to me to make my daughter the concubine of such a fellow as Gyōbu. Though he should want to have her as his wife, I would not like her to marry such a vicious and flattering fellow. I hate to see these filthy things. Take them up quickly, and go away.

SAHEI.—You called my master vicious and flattering.

GENZA.—Yes, I did; but what about it?

SAHEI.—Impolite fellow; I must cut your throat. (*Saheida unsheathes his sword and other servants with wooden swords come up to strike Suzuki. Suzuki seizes them by the neck and throws them out of the gate. He also throws after them the presents they brought.*)

GENZA.—Rude fellows; I will desist from taking your lives this time. Go away quickly. (*He shuts the gate. Saheida and the other*

*servants take up the broken pieces of the presents.*)

SAHEI.—I must punish him some time. Oh! it pains severely.

FIRST SERVANT.—Were you hurt by being knocked down by Genzayemon?

SAHEI.—You are foolish. Do you say I was knocked down?

SECOND SERVANT.—Yes, sir, just now at the gate.

SAHEI.—Oh! you are wrong. I fell down that time of my own accord after I struck Genzayemon severely.

FIRST SERV.—Then there is no reason why you should have pain.

SAHEI.—On account of the bad weather these days I have become sick, and now I suddenly feel pain. I cannot walk even a step more; please take me to my home.

SECOND SERV.—We will push you by your waist. (*Saheida falls down as the servants push him.*)

SAHEI.—Pshaw, it pains me severely. What are you going to do? (*Servants help him to get up.*)

FIRST SERV.—I will carry you on my back.

SAHEI.—No; that will also give me pain. Please think of another plan.

SECOND SERV.—Then we will take you on our hands.

FIRST SERV.—Wait a little. (*Two servants put their hands together so that he can ride on them. Sahei gets on them and all exeunt.*)

GENZA.—I wasted time on those foolish fellows. I cannot understand how Gyōbu could know so quickly that the engagement is broken. Now I see; it was their plot to make my daughter the concubine of Takanawa Gyōbu, so Hachidayu came with the name of Takigawa.

O RUI.—Then was that all Hachidayu's trick?

GENZA.—Yes, surely it was their plan. What a depraved fellow Gyōbu is. I am afraid Sanjirō will

get into trouble on account of this.

O RUI.—What? Sanjirō get into trouble?

GENZA.—Don't worry about it. Perhaps he will be all right. (*Enters Inouye Bingorō with one samurai and ten servants. They enter the house without permission. Genzayemon takes his sword in his hand and rises in anger.*)

GENZA.—Why come you in here without permission? This is the house of Suzuki Genzayemon.

BINGO.—Yes, the guard, Inouye Bingorō, has come to arrest Suzuki Genzayemon on suspicion by the order of Takanawa Gyobu.

GENZA.—What is it that I am suspected of?

BINGO.—On the fifteenth our lord lost his inrō on his way back from the house of Ohashi. Takigawa Sanjirō is now on trial, for he was on watch that evening; and as you are related to him you are to be arrested.

GENZA.—What? Is Takigawa on trial on the suspicion of having concealed the inrō? And I am also suspected because I am related to him?

BINGO.—Yes, that's so. (*Genzayemon reflects a little while.*)

GENZA.—All right. I do not know anything about it; but if you are to arrest me because I am related to Takigawa, I will go with you, and in the presence of Gyobusho I will speak of my innocence.

BINGO.—You have well said. (*To the servants.*) Tie him up. (*Servants come to Genzayemon with ropes in their hands.*)

O RUI.—(*Weeping.*) My father does not know anything about the loss of the inrō.

SHINSAKU.—Why do you arrest my master? (*They stop Genzayemon, holding him by the sleeve. He sympathizes with them, but glances at them sternly.*)

GENZA.—Why are you so surprised? Keep quiet. I will come back very

soon after making my case clear. Wait patiently till that time. (*O Rui comes up again, but she is taken away by the servants.*)

SERV.—Stand up, Genzayemon.

GENZA.—Mr. Bingorō, I give you much trouble. I will go with you. (*Genzayemon goes out and O Rui and Shinsaku look after him.*)

ACT. II.

SCENE I.—*Examination of Genzayemon by Torture.*

(*Takanawa Kyobusho was one of the Vassals of the Shōgun. His estate was eighty hundred Koku\* of rice. He prospered since he became the chief officer of the guards. His house was at Ogawa-machi. It was a splendid building, and especially was his room elaborately decorated. His garden was very beautiful. He had many servants; and now the chief female servant, Kinuta, and three maid-servants, Kikuya, Ozasa, and Mayumi, are cleaning the room.*)

KINUTA.—It is almost finished. When the master comes, he will want to see the garden; so the shoes must be cleaned too.

KIKUYA.—Yes. I have cleaned them already. I have also watered the flowers.

KINUTA.—That's all right. And you must be ready to give wine whenever he claps his hands.

OZASA.—That is all right also. Who are the guests?

KINUTA.—I do not know. Perhaps they will be Mr. Inouye and Mr. Okawa, who generally come.

MAYAMI.—Is that so? The name of Mr. Okawa reminds me of Mr. Takigawa. I heard that he was arrested and is being examined.

KIKUYA.—I heard of it also. Is it true, Miss Kinuta?

KINUTA.—I think it is true; for last evening when Mr. Inouye was returning, he said, "We must examine Takigawa very severely."

\* A grain measure equal to 5.13 bushels.

OZASA.—I am very sorry for him. We can not find anybody else who has as fine a countenance as his. He looks very brave—a hero.

MAYUMI.—I cannot think he would do any wrong for which he should be examined.

KIKUYA.—I do not like Mr. Okawa and Mr. Inouye. I hope they will be tortured instead of Mr. Takigawa.

KINUTA.—Don't speak that way. If our lord hears that, he will get angry. Women should be careful of what they speak.

TOGETHER.—Please excuse us. (*A bell rings in the hall. Kinuta gets up and goes toward it.*)

KINUTA.—Who is it? (*Enters Sarushima Saheida.*)

SAHEI.—I wish to see the lord personally. Will you please announce it to the lord?

KINUTA.—All right sir. (*She comes back to the room and enters the next room.*)

KIKUYA.—Mr. Saheida, please wait and sit there.

SAHEI.—Thanks. (*They sit down. Enters Takanawa Gyobusho and sits down on a mattress. Kinuta follows him with his sword and puts it on a sword-rack.*)

GYOBU.—Saheida, any business?

SAHEI.—Yes, master, a secret matter. Please clear the room.

GYOBU.—Go out of the room for a little while. (*Four servants retire.*) What is the matter? Come nearer.

SAHEI.—Thanks. (*Comes to the side of Gyobu.*) O Rui has come to the entrance.

GYOBU.—What? did O Rui come? And what did she say?

SAHEI.—She came weeping, with tears in her eyes, and said that she wants to see her father and asks that her father may be soon excused.

GYOBU.—Is that so? See, O Rui has come, as I have told you. Bring her in quickly.

SAHEI.—Shall I take her to the court-yard?

GYOBU.—To the court-yard? Nonsense, she is my beloved guest. To this room, through the hall.

SAHEI.—All right sir. (*Exit Sahei. Gyobu claps his hands. Enters Kinuta and bows before him.*)

GYOBU.—Are you ready for an entertainment?

KINUTA.—Yes, sir. (*Retires to the next room and brings wine and various kinds of food, with other servants. A song is sung.*)

Song.—“What a pity! By the earnest desire to save her father from torture, she is driven into the mouth of a tiger, the room of Takanawa. She proceeds feebly to her destiny through the hall.” (*O Rui comes, led by Saheida, and sits down in the hall and bows to Gyobu.*)

GYOBU.—Are you O Rui, the daughter of Suzuki Genzayemon? Pretty girl.

O RUI.—My father was unexpectedly arrested on mere suspicion

.....  
GYOBU.—I have heard of your supplication from Saheida. Now I will hear from you directly. But if you sit down so far from me, I cannot talk with you; come nearer to me.

O RUI.—Yes, thanks.

Song.—“She hesitated on account of her womanly modesty; Saheida seeing this.”

SAHEI.—My master tells you to come in. Do not be afraid; go up to his side. (*He pushes O Rui and she gets into the room. Gyobu takes up a glass.*)

GYOBU.—O Rui, take this glass as the token of becoming acquainted. (*He gives the glass.*)

O RUI.—Thanks but I cannot drink wine at all.

SAHEI.—Oh! it is impolite not to accept the glass which our master gives you.

KINUTA.—Miss O Rui, accept that glass.

O RUI.—Thanks. (*She is yet hesitating.*)



KIKUYA.—Please excuse me, I will get that for you.

OZASA.—I will pour the wine in. *(They compel her to take the glass, but she does not raise it to her mouth. She takes some paper out of her pocket and puts the glass on it.)*

GYOBU.—Drink the wine.

O RUI.—Thanks. *(She takes the glass up and pretends to be drinking; but does not really drink, and puts the glass on the paper again.)*

GYOBU.—If you have drunk, return the glass to me.

O RUI.—Yes.

MAYUMI.—That's our master's order; return the glass.

GYOBU.—Quick, quick.

*Song.*—"She could not resist their persuasion and took up the glass but poured the wine on the paper, and wrapped the glass with paper and put it in her sleeve." *(O Rui takes the glass in one hand and the paper in the other and raising it to her mouth she pours the wine on the paper. Servants bring a cloth to wipe up the wine. O Rui wraps the glass with her paper and retires two or three feet backward.)*

O RUI.—Thank you for the glass; I have accepted it. *(Gyobu sees this.)*

GYOBU.—Why don't you return me the glass?

O RUI.—I think it is impolite to return you the glass, as I am the daughter of a rōnin. Moreover, I was taught that a lady should not exchange glasses with men, except with a father, son, brother or husband. So I cannot obey you.

*Song.*—"She answers distinctly and clearly and Gyobu nods on hearing it."

GYOBU.—You are worthy of being the daughter of Suzuki Genzayemon. I admire your noble character. I esteem you very highly, so I may excuse your father instantly if you just hear my request.

O RUI.—Yes, if you kindly excuse my father, I will do whatever I can.

GYOBU.—You will hear my request, will you?

O RUI.—Yes, sir.

GYOBU.—I am very glad that you have accepted my proposal so soon: My request is not very special. I want you to obey my will.

O RUI.—What do you say?

GYOBU.—I wish you to obey my will and become my concubine.

O RUI.—Oh! you are joking.

GYOBU.—No, no, I am in earnest.

O RUI.—But you are unjust.

GYOBU.—What is unjust? You have just now said you would do whatever you could.

O RUI.—Yes, what I can do.

GYOBU.—Yes; you can do what I have told you. Your father, with Takigawa Sanjirō, has concealed the inrō of the Shōgun. He is a great criminal and must receive severe punishment. My nature is very tender; so I cannot help but pity you, when I see your eyelids heavy with weeping for your father. It is your duty to obey my will, so as to save the life of your father; other wise, he will surely be killed. I have explained the whole matter to you. Do you still think I am unjust?

O RUI.—I understand you very well. I will obey you, if I can save my father; but unfortunately for me.....

GYOBU.—Do you mean you are engaged to Takigawa Sanjirō?

O RUI.—Yes, I am affianced to him.

GYOBU.—You say you cannot obey me. But he sent Okawa Hachidayu to you to break that engagement, for he feared to marry the daughter of a degraded person; did he not?

O RUI.—Oh! how do you know...

GYOBU.—I know it very well. I thought it was a great dishonor for a samurai to break the engagement which he had once made; so I often called Sanjirō to me, and gave him advice not to break the engagement.

He said that it was only a pretense to say that he does not like to marry the daughter of a degraded person. The truth of the matter is he has a girl in some other place to whom he is very much attached, so he has come to dislike you.

O RUI.—Is that true?

GYOBU.—I never tell a lie. Saheida is the witness.

SAHEI.—Yes; it is true. I was in the same room when Sanjirō spoke that to my master, and I was surprised to find such a dishonest fellow among the vassals of the Shōgun.

*Song.*—"She knew their sayings were untrue but Gyobu saw her being perplexed."

GYOBU.—Ha, ha; you look quite surprised. That engagement being broken, you are now free from any relation to him.

SAHEI.—So it is your present duty to save your father's life by satisfying the desires of my master.

O RUI.—But.....

GYOBU.—Do you say no? Then do you mean that you do not care whether your father be crucified and killed?

O RUI.—Oh, no! That is not what I mean.

SAHEI.—You say that is not your desire. Then obey my master's will.

O RUI.—But that.

SAHEI.—Then what?

GYOBU.—All right now; if she does not hear me, that's all. Saheida, take this woman out of the gate and bring Genzayemon here. We will examine him with every means of torture and we will crucify him.

*Song.*—"Gyobu speaks harshly and O Rui's heart is filled with fear and sorrow, but she controls herself." (*Saheida stands up on hearing the order of Gyobu. O Rui stops him, holding the sleeves of his garment.*)

O RUI.—Please wait a moment. If you kindly save my father's life

and send him free to his home, I will obey your will; but I cannot do this without his permission.

*Song.*—"Please let me see my father quickly, if I get his consent." I will obey your desire.

*Song.*—"She speaks this weeping."

GYOBU.—I accept your petition. Saheida, prepare the instruments of torture, and bring Genzayemon into the yard.

SAHEI.—All right, sir. (*Exit Saheida. Gyobu to Kinuta.*)

GYOBU.—Kinuta, take O Rui to your room, and till I call her here entertain her in your room.

KINUTA.—Yes, master. Miss O Rui, come with me.

O RUI.—Yes.

*Song.*—"With the strong desire and deep thoughts to save her father, she goes after her." (*Exit O Rui and Kinuta.*)

*Song.*—"Gyobu looks at the maple." (*He sees the maple.*)

GYOBU.—Oh! beautiful. Where did this come from?

KIKUYA.—This morning, Zengorō brought it from your country residence at Zōshigaya.

OZASA.—Shall I bring the vase to put it in?

GYOBU.—I do not need it. *A voice calling "walk, walk," is heard.*

*Song.*—"Tortured by undeserved calamity, and yet being unable to prove his innocence, Genzayemon enters into the yard feebly, like a sheep going into a butcher's yard, and sits down." (*Enters Genzayemon tied up with ropes, led by a servant and Saheida. Other servants follow him with whips, ropes and other instruments of torture. Genzayemon sits down.*)

GYOBU.—Genzayemon, why don't you confess your sin in concealing the inrō? Takigawa Sanjirō could not bear the pains of torture and confessed all the facts and said that he picked up that inrō when it was dropped; but that fearing an

examination he asked you to keep it for him. Thus he has confessed already, so concealing the truth will not do you any good at all. To-day I hope you will speak the truth before you get tortured. If you speak the truth, I will ask the higher officers to pardon you. I think it is my duty to do that for you, because I have been your friend for a long time. Speak the truth now.

GENZA.—I thank you for your kindness; but as I said yesterday, I stopped to communicate with Takigawa since I was degraded. I do not know anything of the inrō, though he speaks those things. My innocence is known to the gods and to Buddha. So I swear of my innocence in their names.

GYOBU.—You have sworn bravely. We will stop torturing you for a short time and I have something to hear from you in secret. (*To the servants.*) You retire a little while. (*Exeunt all servants except Saheida.*)

GYOBU.—Now, Suzuki, perhaps you are innocent in this matter as you say, and Sanjirō may be telling a lie to conceal his sin; but you cannot pass the examination with only "I don't know." Though you get free after the examination, you must at any rate suffer the hardships of prison till the inrō is found. I am very sorry for you and if you hear my request, I will try to make you free at once.

Song.—"He speaks in a gentle voice and Genzayemon nods."

GENZA.—And what is it that you want?

GYOBU.—I simply ask you to allow me to make your daughter, O Rui, my concubine.

GENZA.—What?

GYOBU.—The other day I sent Okawa, and Sarushima asking this matter of you; but you got very angry at them and sent Saheida back. I do not blame you for doing that, for I think you ought to have

done that for the sake of appearances as a samurai. But O Rui came to this house a few hours ago and asked me earnestly for your release; and she said she would obey my desire in order to save your life if you would give your consent. Oh! she is a dutiful daughter, Genzayemon; will you not give her your consent?

SAHEI.—My master has a very tender heart; so he cannot bear to see the sorrow of Miss O Rui and tries to relieve you soon. O Rui said she would yield to my master. If you see her now and give her just a word of consent, that will end the whole matter. Then you will get free, my master's desire will be satisfied, and Miss O Rui will be fortunate. Otherwise, there will never be such happiness. I congratulate you. You had better see her and give her your consent.

Song.—"By such thoughtless recommendation, Genzayemon finds that his daughter has fallen into their tricks and is surprised, yet forms a deep resolution in his mind."

GENZA.—Did my daughter come to ask for my release? It was only for the maintenance of the honor of a samurai that I drove back Saheida the other day. If my daughter is willing I have no objection. Please call her here, I will give my consent.

GYOBU.—Is that true?

GENZA.—Don't doubt me.—(*Gyobu Claps his hands. Enters Kikuya.*)

KIKUYA.—What do you want, sir?

GYOBU.—Bring O Rui here.

KIKUYA.—Yes, master.

SONG.—"What a pity to see O Rui coming out feebly. Her heart is troubled in the choice between chastity and filial piety; and when she sees Genzayemon, she bursts into tears"

O RUI.—Oh! my father were you there?

SONG.—“Seeing her father in such a miserable state, O Rui runs up to him and weeps, embracing him.

GYOBU.—Now, O Rui, I have brought you into the presence of your father; I think you remember what you told me before.

O RUI.—That, if my father consents,.....

GYOBU.—Genzayemon, you heard what O Rui said. Do you consent?

SAHEI.—We want to hear. (*Urged by them Genzayemon faces O Rui.*)

GENZA.—My dear daughter, are you willing to obey the desire of Mr. Gyobusho to make you his concubine?

O RUI.—You have been arrested on the suspicion of stealing the inrō, and he promised me to save you from distress; so if that can be done, whatever befall my poor body,.....

GENZA.—Do you say you do not care? No; that is not right. You must not violate your chastity.

O RUI.—I know that; but if I do not obey him, you must suffer severe punishment. In order to save you,.....

GENZA.—No; you must not yourself be defiled. Do you forget all what has been taught you on the virtue of ladies? How thoughtless you are.

SONG.—“He scorns the true love of a father; Gyobu hearing this gets angry.”

GYOBU.—Stop, Genzayemon. Did you not just now say that you have no objection if she is willing?

GENZA.—Ha, ha; Mr. Gyobu, I am a rōnin; but I am not so degraded as to relieve myself from undeserved calamity by allowing my own daughter to be defiled by your mean tricks. O Rui, it is not good for you to stay here long. Go back home.

O RUI.—But how can I return, leaving you in distress? Please give your consent and get relieved.

GENZA.—Are you still hesitating? Stop. To bring dishonor upon the

family name is most unfilial. Can you not understand this?

SONG.—“He fiercely glances at her, yet his eyelids are wet with tears. Gyobu becomes still more enraged.”

GYOBU.—Wicked fellow! You have again insulted me. I must examine you. Saheida, be ready to torture him in the presence of his daughter.

SONG.—“By this harsh order, Saheida and other servants get up with whips. The daughter, almost mad, stands up to prevent them, but is struck down by Saheida.”

GYOBU.—Make Genzayemon speak the truth!

SAHEIDA.—Genzayemon, speak the truth.

SERVANTS.—Speak the truth.

SONG.—“They strike him with all their might. The torture of hell! It is harder to look at it than to bear it.”

O RUI.—Mr. Gyobu, please stop that torture a moment.

GYOBU.—Yes; if I wait, will you obey me though your father objects?

SAHEI.—And satisfy the master's desire?

O RUI.—Though my father does not consent, I will obey you; so please save my father's life.

SONG.—“She bows before them bursting into tears. Genzayemon looks at her with angry eyes.”

GENZA.—I admire your fidelity to me to save my life even violating your chastity. But, my daughter, Takigawa Sanjirō is your husband. Though he wanted to break the engagement, I cannot understand the matter very well. I am degraded and cast out of society; so though I should die by the wicked tricks of Gyobusho, I do not like to save my life by allowing you to violate your virtue.

GYOBU.—Stop Genzayemon; did you say “wicked tricks of Gyobusho?” Strike him more severely.



ALL.—All right.

Song.—“The servants strike him severely. The flesh is torn and the bones are almost crushed to pieces. O Rui cries out again.”

O RUI.—Mr. Gyobu, I obey your will. Please stop torturing my father. (*Genzayemon looks at her fiercely.*)

GENZA.—What a weak woman you are! Why don't you keep your chastity for your husband, though your father be killed? Is it not your honor to die for your virtue? Get away quickly.

O RUI.—No, I cannot,.....

GENZA.—Do you disobey my words?

GYOBU.—Make him keep silent, knock him down.

SAHEL.—Genzayemon.

ALL.—Confess your sin.

Song.—“They strike him again. Genzayemon cries out.”

GENZA.—Daughter, never let them defile you. I will wait for you at the court of the king of Hades. (*He was struck so severely that he was choked. Seeing this O Rui is choked also. Saheida pours water on O Rui's face and the other servants on Genzayemon's. While they are attending to them, Kinuta enters the room.*)

KINUTA.—Now, Nakamura Shurinokue has come. (*Gyobu hearing this*)

GYOBU.—Take them away (*He retires leaving the order. Saheida and other servants exeunt with O Rui and Genzayemon.*)

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## THE PAST AND THE PRESENT OF JAPANESE WOMAN PHYSICIANS.

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By MRS. GIN OGINO.

Translated from the *Jogaku Zasshi* by  
CHŌNOSUKE NAKAMURA.

### II.

(1.) *Is woman fitted for medical science?* I heard the examination-committee of the Department of the

Interior say that the examination passed by women in medical science is, comparatively speaking, superior to that passed by men. Let me describe that examination. Now, suppose the applicants for medical certificate to be examined at present; only ten questions will decide at once their success or failure. These ten questions are given from anatomy, physiology, chemistry and physics, and are all very complex and test the memory most severely. Every one knows how the committee examine the applicants from private schools, showing partiality for those from government schools. This is certain from the fact that there are comparatively few applicants from the government schools who fail in the examination; while there are many persons who come from other schools who cannot pass the examination. Some would say that the relative number of those who fail depends upon the result of the examination. Yes, this may be true. If splendid buildings, completely prepared appliances, and professors who have high titles, were to educate students perfectly, it would be natural that those who are educated at private schools that lack the above means should fail more frequently than the former students. But on such a difficult examination, the result of the examination of women is as stated above.

When we look over the western countries, there is no land in which women physicians are not permitted. Especially in Russia are they flourishing most, and the tendency is to become superior to their brother physicians. At the time when I graduated from my school, there were those who opposed woman physicians on the pretext that Germany, which may be called the fatherland of physicians, does not permit woman physicians. But just this pretext has become a strong proof of the need of them. The children of wealthy

families do not know the worth of money and consequently feel no need of laboring for themselves. The women of Germany are like the children of wealthy families; while those of England, Russia, America and France, are working with other members of their families in medical science; and these families are poor. Hence, when the women were once permitted to become physicians, they became prosperous and numerous, as a new kind of employment was given to those who were seeking some kind of work. Now, to which of these two kinds does our country belong? According to the statistics of January of this year, there are 40,095 physicians in our whole country. Among these over 28,000 are those who are allowed to continue their profession by special permission from the local governors until there may arise a greater number of educated physicians; and they are, therefore, to be deprived of their profession within a few years. Hence, those who gained public permission from the government are only about 11,600. Now, suppose the population of the whole country to be 45,000,000, then, 4,000 of the population would have only one physician. In other words, one physician must take care of four thousand people. When we compare this situation with that of Europe and America, how will it be? There's no need of repeating here. Much more, is it not a lamentable thing that Japanese woman, who entered the field of medical science before her German sister, has not her university, when we see that Germany now admits women into her universities to study medicine?

But some would say that it is dangerous to entrust patients to woman physicians, since they themselves, if married, may become mothers. This may be a reason against my opinion here. But are the male physicians free from physical impediments? Even though woman phy-

sicians bear children, can they not work even a day during the ten months? Every one knows that there are many weak, feeble and disordered male physicians. Who would say that women are not fitted for that profession? I feel obliged to use more words in regard to the need of woman physicians.

(2.) *The need of woman physicians.*

The human mind may change with each generation. Through various circumstances, the institutions of state and of society have undergone many changes; yet we do not recognize any change in the disposition on the part of women to be ashamed of an examination by men of troubles peculiar to the female organization. We notice this fact in all the nations of the world. So the ancient Empresses devised the proper means and the Europeans and the Americans have full preparation, to meet this disposition. This being so, does not Japan also need woman physicians? The present generation is the generation of the survival of the fittest, and nothing can exist without its being needed. I see that woman physicians actually exist, nay, they are increasing and prospering with the advancement of the world. Hence, I am convinced of the need of them, especially for the examination and treatment of women. They can be of the most help to their sisters in labor; and among sick children they may move with the light footsteps of mercy.

(3.) *The relation between woman physicians and the state.* Nine years ago, when I obtained permission to be a physician from the Department of the Interior, I was surrounded on all sides by those who censured me. At this time, the only one who defended me, and whom I recognized as a friend without seeing him, was Mr. Tatsui Baba. He could foresee the future from the present tendency and was a wise and able man, but it was a sorrowful thing that he departed from this world so soon.

He says, "Women are not only fitted to be physicians, but it is their peculiar mission. To take care of patients, sitting by the side of them, is the thing of which Japanese men are ashamed most deeply." Indeed, there are those who disguise their cunning and avaricious intention with a beautiful garment and seek every chance of manifesting this intention. At such a crisis, who are those who rise up with full courage and make the light of the country shine among the nations of the world and establish an enduring plan for the country? Rise up, Japanese brothers, the broad battle field of the world is given to you to test the strength of your arms! The world is going to judge the nature of the Yamato-Damashii and its growth by the last day of this nineteenth century. Let all business in the home be entrusted to women as far as it possibly can. Let women who must now spend their lives unproductively widen and strengthen the idea of our state. The medical profession is one of the most pressing needs for this purpose. Let men go abroad and begin the great work which should satisfy the hope of the Empire. Is not this the way which Japanese men should prefer to take? Otherwise, those petty amendments of political and economical conditions cannot afford any advantage to our country.

(4.) *The position which needs woman physicians most.* If those woman physicians who excel in their profession, and have excellent character could become the physicians of the Department of the Imperial Household; and in addition to this, if they could remove the obstacles, if there are any at all, which darken the glory of the Empress and could communicate the life of the people, the state would make good progress. Next the police station would need them. In the case of such crimes as rape, no man should examine a woman. If even one of them could

get the position to examine those who are deeply polluted, the result would not be small. Lastly, that which I most hope for, is that every hospital in every place may have woman physicians for the departments of women, children and parturition. Mr. Kenkwan Takaki has shown this example at the Jikei Hospital.

Let me add a few words more. I feel very thankful for the advancement of woman physicians; but I hope the officials will examine the extent of a woman's learning when she begins to study medical science, thus preventing those who would simply work for fame and self-interest. I hope also that the government will open the University and other government schools for women, to educate many good woman physicians as soon as possible. And I trust that the private schools which are regarding themselves as the universities for the women of the future will establish the department of medicine before they establish other departments. It was a necessity that women should be educated in the private schools. I do not hope only that the University will open its gate to women; but I ask also that private female universities may be established to educate Japanese women for the medical profession. We can thus help society. We are then bound to add dignity and worth to our Empire. Japanese woman, thou canst learn to heal the ills of human flesh.

#### LUTHERAN CHURCH WORK.

By the Rev. A. D. HALL, D. D.

Missionary of the Cumberland Presbyterian Church.

THE great historic Lutheran Church has been slow in taking up the matter of missions in the Mikado's land. Luther, as a German, a reformer and religionist, holds a very conspicuous place in the minds of the more educated classes of Japan.

When the four hundredth anniversary of his birth came around, it was duly observed in all the larger cities of the empire, with much intelligent enthusiasm, even governors of the large prefectures and other high officials being forward to do honor to the memory and worth and work of the monk of Wittenberg. But only within a few months has any of the more orthodox branches of the Lutheran family fairly entered this field for foreign missionary work.

The Board of Missions of the United Synod of the South, of the Evangelical Lutheran Church in America, located at Charleston, S. C., sent out its first missionary about eighteen months ago. Since that time an additional worker, a graduate of Gettysburg Theological School, has been sent out. They have entered upon their labors just at a time when the reactionary wave, set agoing by the intensified nationalistic feeling, is at its height. But as it is now very evident that the present reaction, is, on the whole, beneficial to the spiritual life of the Church, this fact may be really advantageous to this new enterprise, and prevent building "with untempered mortar." but whatever may be true of this state of things in this inceptive period of their work, the courage and patience with which they are addressing themselves to it, and the care with which they carry on the construction of foundations, give promise of very substantial results.

Saga, which is the provincial town of the province of Saga, is the centre of this mission's operations. It is one of the several large towns hitherto without a resident missionary. Having a number of Government schools which gather their constituency from different places in Kiushiu, as well as within its own province, it certainly presents a broad field and bright future. The senior missionary reports, as one of the most interesting and encouraging features of the work, the

fact that so many of the students and teachers take such a profound interest in Bible study, and seem to be honestly investigating Christianity.

They have at present but one preaching centre, but have arranged in the early Fall to open at least three others. The mission employs one native evangelist and a "Bible woman." Two persons have already received baptism, while others have made application to receive it, but are held over for further instruction. One of the great needs in such a centre is an adequate force to follow up the openings of Providence. Students converted and returning to their towns and villages afford a valuable agency for enlarging the work in such places, provided there is a force sufficient to utilize it.—*The Independent*.

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#### DARKEST TOKYO.

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By IWAGORO MATSUBARA,

Translated by KEINOSUKE KIMURA.

**L**IFE is a mystery. From those who live in beautiful mansions down to the poorest beggars, the questions arise, How do they get money? How do they get food? How do they have pleasure and sorrow? What is their happiness and what their anxiety? What is their hope and what their disappointment? The things written in this book are facts gathered from the personal observation and experience of the author, who, forsaken by the god of fortune, casting off his warm garments, entered the dark and poor society of the lowest people. It was over five hundred days that the author lived among the lowly and worked with the poor, performing about thirty different kinds of labor in that time. His powers of observation were sharply exercised under all circumstances, and now he believes that he knows something of the life of the poor, and writes his knowledge in the present work out of the fulness of his memory. He



asks the attention of all generous philanthropists. One day the author took dinner with some of his friends and our talk was turned to the poor people of London. It is a wonderful phenomenon of the world that they try to knock down the wealthy classes with their right hand while they are eating black bread with the left. There must be some darkness of life to cause the strikes of English laborers, to give birth to the Communists in France, to the Socialists and the Nihilists in Prussia and Russia. His friends were all promising young men and their talk and arguments were enthusiastic and exciting. They have greatly touched the author's heart. It was a very fruitful year and the crops had yielded an abundant harvest, but the price of rice became very high and the poor people were very much troubled. Some of them starved to death; while another class of society spent their time and money in beautiful and luxurious balls and banquets, while the voices of pleasure and happiness were heard on every side, and while congratulations on the prosperity of the year filled the city. Then the society which seemed very simple to the author became suddenly mysterious and curious to him. He thought he could not spend his whole life simply in reading books in a world in which clouds will rise by a slight motion of the hands and in which billows will rage from a little movement of the feet. Keeping everything in secret, and hoping to become a light in the darkest society and with a desire of painting the true condition of the poorer classes before the eyes of the public, the author entered into the lowest class of society, where starvation and freezing to death are exhausting the mighty powers of men. He received neither money nor help from others to accomplish his object. He thought that to see what good his attainments and knowledge, or his shrewdness, industry and health, might do him, it was necessary not

only to know himself as the explorer of the lowest classes of society, but also to regard himself as the student of science. Also his living with the poor must not be simply a temporary lesson, but a test of his life in this world. Therefore he did not allow himself any money or help or praise from others. With a single garment and as a poor wanderer he decided to make himself for some years a hanger-on of the neglected darkest classes of society.

But how could the poor wanderer become the hanger-on of the darkest classes?

It was late in September, but the weather was quite hot and the streets were full of dust raised by the hoofs of the horses or the wheels of the wagons. The people on the streets, and especially the laborers, were troubled by the great heat and some of them fell down on the road on account of sunstroke. There came a group of beggars eating raw cucumbers and the fruit of the egg plant, the remnants of the morning markets. Some of them were eating rotten fruit given them by somebody or putrid rice or fish picked out of the rubbish on the streets. This sight made him tremble. But now he was one of the poor, though his garment was not torn like those of the beggars and his body not yet as dirty as theirs. His sleeping on the street and his suffering from hunger and thirst made him look very thin, and he appeared to everybody as one grown up among the lowly. The policemen looked at him as one of the poor and the people pitied him as a beggar. Putting a straw hat on his head to avoid the heat of the sun and wearing a soiled garment and keeping some rotten fruit in the sleeves of his dress, he suddenly appeared in the cemetery of Yanaka, in Tokyo, and passed along eating fruit where many beggars were crowding. Some of them looked at him with the eyes of envy and some with those of suspicion, but

to his great satisfaction he could see them recognizing him as one of their comrades. He thought, "Now I can eat food with them and can nurse even those suffering from leprosy. I will become a guest and partake of their hospitality." In this way he became the explorer of the quarters of the poor. His sleeping under the moon, his suffering from hunger and thirst, and his eating rotten fruit, were his lessons in the preparation to enter the university of lowly human life.

CHAP. I.—*Evening Scenes in the Poor Quarters.* Evening has come and the time for me to step into the darkest world is at hand, and the student of the university of the poor has come down the hill of Uyeno Park, wandering like one who has no work. Now a scene as in a painting appears before my eyes. That is a house built like a train. It is long from east to west but short from south to north. Several of these houses are built in every direction but there is a cemetery on the left of that quarter and on the right it reaches to the streets of the city. This is the largest quarter of the poor in Tokyo. It contains Yamabushi Chō, Mannen Chō and Kamiyoshi Chō, of Shitaya Ku.

When I entered this quarter, as I was passing along the streets a crowd of people were returning from their daily work in the city. Some returned with pickaxes, others with lunch-boxes, others wearing clothes wet with sweat, and still others in coverings of rough straw worn for carrying heavy and dirty burdens on their shoulders. They came back in groups of three and five. They were the laboring class who had exchanged their labor of the day for copper, eighteen *sen* each. Now they are hurrying to their homes for their supper. Next comes a laborer who pulls a cart. His face is sun-burnt. With him is his wife, who carries their baby, and her face, as if already mocked by an owl, reflects the last beams

of the setting sun. Then come two girls of about thirteen or fourteen years of age. One, who seems to be the elder, has a musical instrument, and the younger one has a fan in her hand. They are counting the money they have earned. Then comes an old man who sells bamboo tubes for tobacco-pipes, another who mends shoes or sells candy, and still another who has been round the city buying empty bottles or picking up waste paper on the streets. Then many other sorts of traders come, followed by young boys who go about from place to place, wearing a mask like a lion's head and practising somersaults and other tricks. This quarter is noted for these boys; but now they return so tired that they can hardly walk. These are eating boiled crabs or popped corn.

On the streets which lead into this quarter, fishmongers spread their fresh fish, grocers display on a board egg-plants, cucumbers, potatoes, or lotus plants. Others sell salted salmon, dried cod-fish, cuttle-fish, mackerel and other kinds of fish. On the other side of the street there is a man selling pickles. He keeps in his shop pickled radish, eggplant and plums. There before a grogshop a man is selling roasted meat, cuttle-fish and popped corn, which scent the air with sweet odors. There are many others selling old shoes, old furniture, or old clothes, to supply the needs of the poor. The fishmonger is the busiest one of all; with great skill he cuts the tunny and other fish according to the demands of his customers. By his one side stands a girl boiling crabs; and on the other a boy is counting shrimps, calling out loud in a strange melodious tone. Many come to this man to buy fresh meat; some buy bones and others order raw flesh, while many others surround him to see what to get.

Now every shop is lighted. How lively and bustling is the evening scene of the darkest quarter! The grog-

shops are full of laborers, and the eating-houses are crowded. The hall for public entertainment is inviting men and women, old and young, with strange music. The new student of the university of the poor passed through the crowd and entered into the dark region and at the end of the tumultuous street he found a lamp hanging at the entrance of a house indicating that it was a cheap inn. That is the place where all sorts of poor men seek shelter for the night. I thought that I would spend that night in this inn, in order to observe the conditions of the people representing every class of the lowly as my first lesson of the university course, and I entered that house.

CHAP. II.—*The Cheap Inn.* What strikes the eyes of the new comer in this inn for the first time is that everything is in a state of confusion. Let me enter into the company of travelling merchants, travelling jugglers, pilgrims and others. Their lives contain many strange stories. They are staying in this city after their journey through the country. Therefore there are the many boxes in which the merchants have carried their goods, the tents and poles with which the jugglers have held their shows, and the staffs of the pilgrims, together with many straw sandals, showing that the guests are of a mixed sort. I paid three *sen*, and at the advice of the master I tied my shoes together and put them under the veranda. Then I was led to a room which was made up of three rooms thrown into one, containing about twenty mats. A lamp was hung on a pillar in the middle of the room, and this was the only light for all of us. There were five or six guests already in the room. Some of them were sleeping with their heads on the wooden pillows which were only round sticks cut in lengths of about five or six inches. Some of them were smoking and another one was sitting under

the lamp shaving his beard. Perhaps he wanted to have it done before the room got more crowded. I took my seat on the right hand side of the room. There I found a heap of dirty mattresses which gave forth a bad smell; and next to me an old man who sells candy was sitting. His clothes were dirty and odoriferous. I wanted to change my position, but before I did it, there came four or five men into our room. Most of them were day laborers. A few were jinrikisha men. After them came a man and his wife, who go from place to place mending old umbrellas. They had a child about four years old. The woman seemed to have much experience in lodging in such places and soon showed that she was used to it. She was very lively. When she entered the room and saw many persons she said to her child, "See, many uncles;" and that seemed to give joy to the child. She came to my side and sat down bowing to us all. Her complexion was dark and she could not be said to be of a nice appearance at all; but she was very amiable. To her the whole world was a home and everybody her brother. There was a young laborer by her side who tried to sew up some rents in his garment, and when she saw the doubtful way in which he did it, she took the needle and thread from the young man and sewed it up very neatly, for which the young man expressed his gratitude. When I saw it I thought that she was making this dirty place sweet and comfortable, and that even were she to go to a more miserable place, like the prison, she would be kind to everybody. Her child, who was brought up under her generous care, was very happy to have the company of many and went round the room playfully with a peach in each hand. Finally she came to that dirty old fellow who sold candy and seemed to be glad to see some of his tricks. While these things were going



on several others arrived. At last the mistress of the house came and made our beds for us. I had anticipated that it would be very hard for such a crowd to sleep in one room. But now I soon found that my imagination was not keen enough to foresee even half of the practical trouble, for more than ten had to sleep under one mosquito net. The air rapidly became foul and strange odors from the laborers' bodies arose. Fleas bit us and the mosquitoes attacked us freely. My only hope in these circumstances was to keep away from that lousy old fellow, but I soon felt that I had caught some. I did not know what to do. How weak is human nature! I spent several days without eating any food and several nights sleeping out-doors as a preparation for my entering among the lowly. I thought I could come into contact with them freely; but when I came into practical touch with this life of filth and poverty I was afraid even of these small insects. In imagination we can easily take care of the lepers, but in practice it is very hard even to come to the side of a lousy old man.

CHAP. III.—*Natural Beds and Cheap Inns.* It is almost impossible to express exactly how difficult it is to sleep in a cheap inn. The mosquitoes and fleas attack us. We cannot sleep at all; we spend the whole night tossing in bed. When we get up in the morning, there is no basin but an old rusted tin vessel to wash the face in. I could not use it, and when the front door was opened I quickly ran out and there breathed the fresh air. I ran about to find a well; and when I saw one, I washed my face.

How weak I was at that time! I was surprised to see the strange looks of the laborers. I feared to get to the side of an old lousy fellow and how could I take care of a leper? Admonished by one night's experience in a cheap inn, my love for sleeping out-

doors on the soft bed of grass was increased. But why do those laborers, who are as strong as devils and who have arms like iron, sleep in the inn, paying three sen which they save from their food or clothes? This must be because it is somewhat better to sleep in the house suffering even the mosquito bites, attacks of fleas or bad odors, than to sleep on a beautiful natural bed of grass and dew. It will be found nice to sleep once in a thousand nights, looking at the beautiful sky; but if that is the only bed to sleep on, how hard it will be! The soft verdant clothes for comfort are simply grass wet with dew. We may suffer even bad odors and foul air in a house, but it is more difficult to endure forever the loneliness of sleeping on the grass late in the night. It is hard to be attacked by the mosquitoes and the fleas, but it is better than to find snakes or frogs near our heads in the field. An old poet said; "The moon that shines near the dawn after a stormy night is my friend, while I am living in this lonely residence among the mountains." Another one said, "The clear moon reflected on the surface of a pond, I spend the whole night in looking at it, going round the pond." I love these verses, as they express the true beauty of nature. But now I find that we cannot have any poetical inspiration, though we live among the mountains, if we are hungry. Though we stand the whole night around the pond looking at the moon, if we have no house, we can feel no beauty. Even those poets, if they continued three nights to sleep out-doors, would come to love the cheap inn where the troubles by insects and others are tremendous. This is the shelter which those laborers sought after their experiences of sleeping out-doors. They do not care for the mosquitoes or fleas; they do not care how much the room is crowded. These dirty mats are for them like beds decorated with jewels. There they



can stretch out their feet and hands, there they can take rest and take in a new supply of strength for the work of the next day. Broken mattresses are like those of brocade for them and the wooden pillows can give them happy dreams.

#### CHAP. IV.—*Houses and Furniture.*

After I got out of the inn, I tried to find some place to live; but I was not acquainted with the place, and I could not, and I thought it would be most convenient to see first what kind of work is done by the people of this quarter, and I went round even into all the corners observing everything. On that day I saw many things manufactured skillfully. They were entirely new to me. I never saw anything like them before, in any exhibition or manufactory. Indeed I saw many curious and wonderful natural products and manufactured goods. The readers should not laugh at me though I speak in this way. Life is sacred, and poverty is a serious phenomenon. As a fact, the work in the kitchen of the poor is just as truly grand as the banquets of the rich. But the meaningless laugh at the banquets would be cruel in the kitchen of the poor. What is their house? And what are their household belongings? What are their clothes and what their food? Nay, how are they living? The readers may imagine, but their houses or their furniture were never painted or written by any painter or literary man. There are many exhibitions of industry and the fine arts; but no picture of their houses or furniture was ever truly exhibited. There are many famous and skillful artists who paint girls playing musical instruments, the feasts of the nobles, flowers, birds or other scenes; but none of them ever painted the furniture of the poor. There are many literary men who write about fine gentlemen, fair ladies, or the patriotic exploits of some men; but they have never written about the practical life

of the poor. I saw what cannot be seen in the exhibitions, what the painters did not paint or what the novelists did not write. My observation and experience were new and curious. My eyes were baptized by looking at the things of the poor. Their houses are board enclosures which are generally broken. The floor is very low and the pillars just support the roof which is about to tumble down. The mats are broken, yet serving to give comfort to the inhabitants of the house. The ancestral shrines are hung up with ropes; or the images of the gods are put in an old paper basket. Thus they maintain the worship of their ancestors of the gods or of Buddha. The most wonderful things are their household belongings. Their stone ovens and iron pots are broken. The lacquer of their rice bowls is peeled off. They use broken earthen bowls to put their charcoal fires in. They use cracked pots for many purposes. Their umbrellas are made of many kinds of cloth just tied to the frame. These can hardly be shut or opened. Their geta, or wooden shoes, are merely blocks of wood with some coarse strings to tie them to the feet. Straw and rags furnish their beds. How simple, then, is their furniture! Perhaps some would laugh at their living such curious lives. But it must be investigated how they came to live and how they are living such lives. They do these things by necessity. Their living shows "want" in every line of action. They are living in "want" and they would try to supply their wants. The shoes of mere wooden blocks, their cracked earthen pots and all their other things, show their care and anxiety in their households. Those who do not see the beauty in the works of Michael Angelo or other famous artists are said to have no æsthetic taste; but those who cannot see the design and care in the furniture of the poor and who, on the

contrary, laugh at them, are very cruel. The care and design in making mattresses with the cloth of old umbrellas and with other rags by necessity, are not less than those shown in the works of famous artists. Thus they live in want. It is the nature of money to flow through every part of society, but among them it does not flow easily. There are many nice and fine articles always ready to serve anybody who simply takes them, but for them they are like flowers reflected in a glass or like the moon shining on the water. They cannot grasp them or, rather, their right of grasping seems to be taken away. They are living in a city where abundant commodities are stored and piled up like mountains, but it is like a desert for them. We heard that the shoes which Lieutenant-Colonel Fukushima bought in Siberia were so awkward that everybody would laugh to see him wearing them, but they were very necessary for him in passing the Mongolian deserts, and they will be preserved by him as one of his treasures in memory of his travels of ten thousand kilometers. Then their furniture, their broken earthen bowls and their cracked pots, serve them in giving drink and food, while they are passing the desert where they cannot find food or the charity of others. Then these things are their important treasures and I do not allow any one to laugh at them.

*(To be continued.)*

## THE DREAM OF MY SWORD.

By KEIJI NAKANOME.

I KNOW that I am the descendant of a noted knight in Japan and that I once had a sword\* which was as my soul within me. The sword helped my ancestors to be self-sacrificing and to endure hardships. Its

blade was very sharp and could cut even a block of stone. The sword shone brightly, much as it was covered and concealed. When it was brandished, holy dew drops would drop out from the top, and if these holy dew drops entered the mouth of even a dead man, they would restore him to life.

But alas! there once came a dark cloud and covered the brightness of the sword. It also shut me in. From that time I could not understand even whichward is the north or whichward is the south. I wandered about in the dark cloud for more than ten years, seeking the man who might deliver me. At last one morning the cloud opened a little towards the east, and there came a white cloud floating on the blue sky. Borne on the fragrant winds gently it came down before me. There was a beautiful maiden on the cloud. Her face shone like a diamond, and, blown by the morning wind, her golden hair waved on her white forehead. Then she opened her mouth like a rosebud and asked me, "Why are you wandering about here?" I told her all about my sword's being covered by a dark cloud, and that I could see nothing but her. For her words were kinder than any I had ever heard before. Hearing my answer her lovely eyes were filled with tears, and she spoke to me as follows:—"O, poor boy, being a wanderer from our heavenly Father! I am an angel sent from Heaven to deliver you from the darkness of your sins. I know all about the cause of your sufferings. If you wish to hear I will tell you it now." I begged her earnestly. Then she told it out:—"Your heavenly Father loved your ancestor and gave him this holy sword, with the words, 'If your deeds are good, this sword will help you to be just; but if your deeds are bad, the sword will become gloomy and cause a

\* The sword of the Samurai was to him his life and soul.

cloud to shut you in and it will do the same with your descendants.' But your ancestor did not heed these words and did bad things. So our loving but just Father in heaven kept the promise as He had said. This is the cause of your sufferings. But now the Father knows your repentance and has sent me with the blood of our Saviour Jesus Christ, to deliver you." I asked her several questions and heard from her many wonderful things that I had never heard before. So I knew that He who gave the sword to my ancestor was the real ancestor of us all. And He sent this only son to call back the wanderers, who taught us that the heavenly Father will give us all good things when we ask much and fervently. Then I became very anxious about my sins. The angel fell down and prayed to God for my sake. I was obliged to kneel down to pray to God with the following words:—"Our heavenly Father! hallowed be thy name. Forgive me my debts as I forgive my debtors. I thank thee for thou hast sent me an angel to deliver me. Please, take away the cloud from me and restore the brightness of my sword in my bosom. Now I believe that if man promise himself anything before God, nothing can turn him from his purpose, and even a thousand lions cannot make him fear. I am not so shameless as to go before thee without having done anything in this world. O Father, let me work for my country with all my life, and suffer me to depend on thee forever. Amen."

When the prayer was finished, my soul felt an emotion of purity, as if it had been washed with cold water, and I became hopeful, wonderful to tell! Now the cloud which surrounded me was altogether taken away, and the blue sky took its place, my sword shone brightly again in my bosom as before. Then the

angel promised me to come again to take me to Heaven and she ascended on a cloud to Heaven on high. I tried to stand to look upon her, but I was aroused from my dream by the cold wind. I found myself sleeping by my desk with my head on the Bible.

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### THE DESERTED FLOWER.

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A free translation by Mrs. TEI FUJIO.

#### CHAPTER I.

"YES, my Lady, I know thou art true; and I believe that thou lovest me. Do not think that I am ungrateful, nor that I doubt thee; but our love is hopeless, and the future looks as dark as night. Forget our love, and think of me no more."

Thus ran the words of a Samurai. He was about three and twenty years of age. His features were of that noble and beautiful type which when once seen can never be forgotten. His face wore a troubled look and the bright color had faded from his cheeks. His great distress made him very pale. Opposite to him sat a fair young Lady. She was covering her face with her long crape sleeve. Her heavy sobs shook her whole body. Slowly she lifted her head erect. Her tearful countenance was like the cherry-blossoms in May covered with the early morning's dew under the light of the rising sun.

"Oh! do not think that I am detaining thee with only my selfish love. If thou lovest me truly, then please tell me the reason of thy leaving. Thou knowest there is a man who is trying to marry me by all means; and if thou goest away, thou knowest what the result must be—I must marry him."

The young Samurai looked around carefully to assure himself that there was no one about. Then he came

nearer to her, and in a low, calm voice said,—

"Because I have trusted thee always and because I am sure of thy true love, I will reveal my secret, which no one knows. Oh! do not be surprised to learn that I am thy father's enemy."

"My father's enemy?"

"It is only too true that I entered thy father's castle in order to find a good chance to execute fierce vengeance on him as a foe."

"Though thou art my father's enemy, and even if thou be a devil, having once loved thee I love thee still and am thine forever."

"Yea; but listen more to my secret, and thou wilt feel greater surprise. My master, my Lord, was shamefully defeated by thy father in our last battle. Oh! then the hot and brave blood of a young warrior coursed through my veins with only the one purpose and desire of revenge. Yes, my very blood was colored with this feeling. I could not sleep. I lay awake at night thinking of some way to accomplish my purpose. I then said that I wanted to visit many provinces and asked permission to do so. I changed my name and soon found an opportunity to enter thy father's service. I was very careful to conceal my identity and exercised all my best faculties towards my one great end. But thy father's nobleness, his kindness, his thoughtfulness of the wants of his people, made me very cowardly. I have lost all my thirst for his blood. I cannot draw my sword against such a noble man. When I began to love thee, my courage left me, and I am now too weak of purpose to be a warrior. I have tried to forget all and to be braver. A few days ago I was appointed to be the leader in this present war, and the conflict is between my old master and thy father. How can I face my old master? How can I fight with

him if the people know my secret? What a shame it will be! I have, therefore, no merit to boast of, no master to serve. I have determined to spend the rest of my life in Buddha's way. I will be a monk and go around worshipping at the various temples. Thou hast hope, and youth, and beauty, and fortune; and thy future is bright and sacred. Marry, if there is a good and noble man. Forget me!"

"If we cannot marry, please let me follow thy life. Take me with you; I am not afraid of hardships, nor of pain. Am I such a weak woman as to marry when my true love has gone?"

"But listen; thou art taught to obey thy father and this is thy first duty. It would be so ungrateful to disobey thy noble father. Think of him. Obey him. What a disgrace would come upon us! The people would speak of us with the name of shame. Think well of thy father's name. Think of ourselves. Take away thy vain hope and let me go free!"

Hope and love are at an end now! They must separate. Slowly the young man—slowly, with calm features, steady voice and manner, but with an inexpressible pain at heart—arose to go, to go forever and never to see his loved one again. He was already on the veranda, and the young woman, more soul now than body, followed in haste and detained him. Her tears choked her voice as she said,—

"Wait one moment more, one moment more! This is our last!"

"No, my Lady, please let me go. If thou art truly that Daimyō's daughter, kill me, thy father's enemy; or let me go unknown. Be careful of thy precious self. Long life to thee. Farewell!"

He snatched his sleeve out of her hand and was gone. She staggered in blind pain and dumb longing.





A YOUNG WOMAN.



She looked after the receding form. Faintly she murmured, "Oh! let me see thy face once more. Oh!... ..!" She lay senseless on the floor.

(To be continued.)

## SIMPLE SCENES OF JAPANESE LIFE.

### IV.

#### *A Young Woman.*

AS in all other progressive countries, woman is bound to make her inborn gentleness and tenderness and sympathy felt in the final civilization of Japan. Even in the first thrill of her new national life and activity one may discern the presence and charm of the heart fresh and feminine. *A Young Woman* may already play an important part in the Land of the Rising Sun. Her thoughts, her hopes and her habits create for themselves their own sphere of growing usefulness. But to describe a young woman of Japan in all her relations is hardly possible in these few pages. It would delight me to lay before you, with all the distinctness and minuteness possible, the whole domain of woman in this island empire; but I must content myself with a slight sketch, and reserve fuller communications to the time when the results of my studies and observation may be more systematically presented.

Henry Norman says,—“If you could take the light from the eyes of a Sister of Mercy at her gracious task, the smile of a maiden looking over the seas for her lover, and the heart of an unspoiled child, and materialize them into a winsome and healthy little body, crowned with a mass of jet-black hair and dressed in bright rustling silks, you would have the typical Japanese woman.” The rapturous praise of an Arnold might be added to the above testimony. This kind of

encomium has been most severely condemned by friends and foes alike. Are these poetical ideals? Think how full literature is of man's admiration of women. May not our Japanese sister be included in the picture of woman as painted by our poets? You say some writers have been extravagant in their praises of Japanese women. Seek out and ponder what has been said of our own women. Fair words about fair women all the world over fairly transcend in vivid splendor everything else in the great world of letters. We are at a loss how to select judiciously from the riches at our command. One writer says of woman,—

“Angels are painted fair, to look like you;  
There is in you all that we believe of heaven.”

T. Buchanan Read's poem on “*Woman*” is too long to reproduce here. His theme runs that woman was made out of an angel. Fitz-Greene Halleck, Coventry Patmore, Thomas Campbell, Moore, Burns, Longfellow, Tennyson, and a host of others including brilliant writers in every literature, have united in singing of women—

“All that is good is theirs, is theirs,—  
All we give, and all we get;  
And if a beam of glory yet  
Over the gloomy earth appears,  
O, 'tis theirs! O, 'tis theirs!  
They are the guard, the soul, the seal  
Of human hope and human weal;  
They—they—none but they;  
Woman—sweet woman!—let none say nay!”

Spenser's *Una*, Shakespeare's *Juliet*, *Portia*, *Miranda*, *Imogen*, *Rosalind* and *Perdita*, Milton's *Eve*, Dante's *Beatrice*, Petrarch's *Laura*, and Scott's *Ellen*, are but a few examples of how woman has been clothed on in the garments of eternal light. *Earine*, of Ben Jonson, and *Euphrasia*, of Beaumont and Fletcher, who have their very being, and their names, in the first buddings of the spring, or who long to be lost as

soon as found in the songs and praises of men, claim our admiration to this day ;

" And ne'er did Grecian chisel trace  
A nymph, a naiad, or a grace,  
Of finer form, or lovelier face ! "

Even if Japanese writers and poets may have failed adequately to appreciate and express the worth and virtues of their own women, must we forever distrust those foreign writers who see in a young woman of Japan characteristics as noble and as inspiring as any ever sung ? Is not the ideal here just as ethical and as valuable as anywhere else ? And the women who inspire these ideals have not they unconsciously revealed the nobility of their own natures ? Honor to whom honor is due. What is nobler or more stimulating than generous appreciation ? In her limited sphere and in her position as understood by herself and as defined for her by men, the Japanese woman has lived as nobly as any.

The young woman whose portrait appears as an illustration for this sketch, has just graduated from a school for young women. She is stepping out of the temple of knowledge into—shall we say the wider space and freer air of life ? Her country is passing out of the middle ages into the last decade of the nineteenth century. The old stories of feudalism, the intrigues of Shōguns and of Daimyōs, the heroic exploits of the military class in which centered the sword and brain of old Japan, the thrilling tales of the indomitable courage of the rōnin who owed no feudal allegiance to any Daimyō ;—these, together with many historical accounts of manners and customs now fast becoming antiquated, afford her material for romance ; for all girls and young women will have their knights in some form or other, and this only in the line that human nature is always and everywhere the same. She has received

a much broader education than the old instruction in Chinese, in etiquette, and in accomplishments. The world of learning in which she moves is full of opportunities of which her mother twenty years ago never dreamed ; and our young friend will be more independent, self-reliant, and stronger than the woman who gave her birth.

The young woman of modern Japan seems to belong to a different world from that in which her mother and grandmother moved and had their being. At the same time it is clear that a common past belongs to both young and old ; but here arise divergent streams of thought and hope. The old woman has her fund of ideas in common with the past of her country correlated with the whole fund of ideas that throbbed in the brains of her ancestors from one generation to another, and from this she is loath to part. What is the situation with the daughter ? Is she not also the offspring of conditions that still smatter of the old order of things ? Is she not also heir to the best in time historic of Japan ? Must she not also follow in the footprints on the sands of old Japan ? Here we see that in the new order of things the old system of education is crumbling away. A complete reform for woman can hardly, however, be said to be yet initiated, though it is plain that the typical young woman of today is different from her mother. Her world is wider than the old. For her life has fuller and deeper meaning. With the new conceptions of man's worth and personality that is loosening the hold of Pantheism on the minds of men, woman also is coming to a thrilling and vitalizing consciousness of her own worth and personality. Worked out in the new process of life and thought, the position of woman in Japan is changing. There are not wanting signs in the present



national activity of woman's enlarged and growing usefulness and influence. The young woman finds her heart in sympathy not only with the best that the experience and history and wisdom of her own country can afford her, but also with principles and ideas familiar to all Christendom. I have high hopes for the future of Japan, and one reason for entertaining these in my heart and mind is because I believe in the representative young woman of this country. Give her the fullest opportunities possible and there will arise more than one able leader. The story of her who led her victorious troops to Korea is known to all who care for the tale of Japanese exploits. In art, in music, in literature, in teaching, and most of all in those philanthropic activities in which moral instinct and tenderness and gracious sympathy are exercised, may we not look for women who will prove themselves the equals of men?

The promotion of woman's cause in Japan is officially provided for by the High School for Girls, the Peeresses' School, the Female Section of the Higher Normal School and of the Provincial Normal Schools. Even in the primary schools much attention is being paid by Japanese educators to little girls. Another important factor will be recognized in the Girls' Schools conducted by the various missionary bodies operating in Japan. While much criticism, just and unjust, has been meted out to those of the latter class, it cannot be denied that a large portion of woman's hope in Japan to-day centres in the mission schools. A woman whose name and influence are known all over this Empire through her literary work is a staunch Christian, a graduate of a well-known Christian Girls' School in Yokohama. Her translations and her original writings are a power in the land. We might mention more

of the kind. From the schools provided for by the Government come forth women who are destined to bring honor upon their native land. In addition to these two educational forces we call attention to the new ideas that are entering the homes of Japan through Christian women whether highly educated or not. Here as elsewhere the Christian mother will be all in all, an inestimable blessing and an immeasurable strength. Frequently we hear non-Christian speakers hold up the godly mothers of great men in the West for the emulation of the girls of Japan.

I wish I could continue in this brighter vein. Would that I might record nothing but my appreciation of the innate worth, gentleness and tenderness and sympathy that is possible in woman's world. If I draw a dark picture it comes surely not from any love of mine for writing such things. I should rejoice to stop here and give you nothing but pleasant thoughts in regard to woman's position in Japan. And in changing the current of my words, I shall by necessity be severe with Japanese men. The average Japanese man to-day speaks of the indocility, discontent, slander, jealousy, and silliness of Japanese women. He maintains that without any doubt these five maladies infest seven or eight out of every ten women and that it is from these that arises the inferiority of women to men. Woman is essentially a fool and a dunce. A well-known character in Japan, while arguing with me on certain principles, in his inability to meet me on fair grounds, exclaimed, "Your opinion is like that of a woman, and is not worthy of my further attention." This man has received the best results of western learning and is very affable with foreign gentlemen, but does not even lift his hat to a foreign lady.

Of course, I dare not generalize on this particular case; but from my associations with the Japanese covering many years, I am convinced that the great mass of Japanese men are not willing to treat woman on an equality. In many a home woman is hardly more than the household slave to wait on her husband as upon a master. We recognize many exceptions to this, and these exceptions only bring out the old order of things more vividly. Woman has no fair chance yet in Japan, and most men are too selfish and too self-indulgent to give her this fair chance. The majority of Japanese men think of their own comfort and position first and of women only as much as they can minister to them. Here lies the curse of woman in Japan,—the selfishness and self-indulgence of the Japanese men. What a terrible tide woman has to fight against. Ah! ye men of Dai Nippon, ye speak of your patriotism and of your loyalty, and make these the principles of morality, while at the same time ye are unfair to woman. As long as the singing-girl affords you in your depraved tastes more pleasure than your own wife, as long as you continue to break the heart of her who truly loves you and faithfully serves you by bringing in the accursed concubine, as long as you pollute the very nature of women who are much coarser than your own wife, can you, O you proud patriot, really love your country? You wax eloquent as a patriot, but your conduct not only saps the strength of your country but brings everlasting shame upon her. You want your women, meaning by that your mothers and your wives and your daughters and your sisters, to be chaste; and you yourself are rottenness personified. You exhort young men in the principles of morality—loyalty and patriotism—and want

them to work for their country, but you yourself by your very example pollute the youth in whom you see the hope and strength of your land.

Reader, I picture only what is within the range of my own observation. I do not generalize. I simply produce some facts which loom up like mountains before the pathway of the young woman of Japan. I do not regard Japanese men more lascivious than westerners; but this, I think, is clear, that the lusts of men here are more in the way of woman's advancement than they could be in the West; owing to the treatment woman has ever received in this land and to men's loose views of marriage and marital faithfulness. To what extent concubinage is practiced I am not prepared to say, but I know only too well of the unhappiness and the broken hearts in some of the homes in the city in which I live and labor. I know also of the terrible evil that the habit of frequenting the dances of the singing girls brings upon the peace and purity of the home. The Japanese wife and mother—Aye, hearts bleed in the Orient, too. As I look upon it, the greatest hindrance to woman's elevation in Japan is the treatment she receives from men in their thoughtless and selfish indulgence in sin. Woman can bear to be a faithful slave and to be counted much inferior to men in intellect and to be called a fool, but her innate chastity impels her to speak against gross violations of nature and where she is not allowed to speak her heart breaks and she becomes dumb and listless and then men call her a fool more than ever before. And it is just here that she will soon learn to say, with Ophelia,—

"But, good my brother,  
Do not, as some ungracious pastors do,  
Show me the steep and thorny way to heaven,  
Whilst, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own read."

Max Marron.

## PRESENT ASPECT OF CHRISTIANITY IN JAPAN.

By the Rev. H. LOOMIS,  
*Agent A.B.S.*

IT is just twenty one years ago last month since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal but really expressed the attitude of the public mind towards a religion whose past history had been of such a character as to render its new introduction a matter of serious anxiety and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand has not only wrought wondrously in the past but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are 643 Missionaries (including wives) connected with the work in Japan, 377 Churches, (of which 78 are self-supporting), and 37,400 Church Members, of whom 3,636 were added during the year. There are also 7,393 Pupils in Christian Schools; and 27,000 Sunday School Scholars. There are 286 Native Ministers, 367 Theological Students, and 665 Unordained Preachers and Helpers. The sum contributed by the Native Christians is given as 62,400 Yen or about \$40,000 U.S. Currency.

Besides the regular church organizations and mission work there is a resident Secretary of the Young Men's Christian Association from the

U. S. who has been successfully at work in developing and organizing the Christian young men into Societies for their mutual benefit and also for aggressive religious work. He reports that "In 1893 the Associations of Japan formed themselves into a National Union having its headquarters and Executive Committee located at Tokyo. The Union now includes 33 Associations, (of which number 18 are College Associations) with a total membership of 1055. Twenty-five other Associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tokyo Association has for its officers, men who are nearly all of national prominence.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upward of 13,000. It has a Traveling Secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. An article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent of the Christians belong to the "Shizoku" or intellectual class of Japan. In the city of Tokyo nearly seventy five per cent of the members are Shizoku. In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the Speaker were Christians. In Tokyo and Kyoto some of the most influential members of the city and prefectural assemblies were believers; while in Gumma Ken, out of a total of sixty members in a recent Assembly, eight are Christians.

There is a "Christian Physicians Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiuto" or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice President is an Elder of the Presbyterian Church in Kochi, and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession or use.

During the year 1893 there were sold at the Bible House in Yokohama 4,806 Bibles, 16,265 Testaments, and 16,534 Portions of the Scriptures; and more than a million copies of the same have been circulated heretofore.

The report of the United Tract Societies for 1893 gives the sales as follows: Books, 3,114. Tracts, 161,816; or a total of 164,930 copies. There were also 113,404 copies donated, so that the aggregate circulation of Christian literature, was

278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey was never treated with more kindness or consideration by the people, and many heard the word gladly, while not a few were deeply impressed with the beauty, power and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy, and feet treading in the pathway of peace and righteousness. The membership of the church is increasing, souls are being awakened and converted, and the preachers and members are uniting and cooperating as never before."

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader, or the singing of a hymn seemed to check it. Buddhists priests came in, listened quietly, and withdrew in silence.

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers and evangelistic services were held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.

Ten young men connected with the Presbyterian body in Tokyo have recently formed themselves into an Association for the special object of carrying the pure gospel of salvation



to the great masses that are without Christ and many of them ignorant of even the very first truths of the gospel. These young men are preachers, or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions and lead them to the special and important work of saving precious and immortal souls.

And so with these evidences of the Lord's presence and blessing we thank God and take courage.

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

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By DR. L. BUSSE.

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Translated by the Rev. HENRY K. MILLER, A.M.

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(Continued.)

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#### SECOND GROUP — NATIONAL-CONSERVATIVE TENDENCIES (CONFUCIAN AND SHINTOISTIC.)

IN this group I include all those tendencies which aim at a revival of the old national conception of morality and of the world. It is true that the nationalistic principle appeared also in the previous group, viz., the Buddhist literature—as indeed a streak of pronounced self-consciousness runs through the entire Japanese literature of the present time—but yet the specific interests of Buddhism preponderated. In this whole second group, on the contrary, the nationalistic and conservative principle comes to the front, to some extent in quite a chauvinistic way, as its most evident characteristic, while the distinctive peculiarities retire into the background, without, however, entirely disappearing. It thus comes to pass, that this group unites in itself a number of elements that in themselves differ

materially. Here are represented the Confucianists and the Shintoists, under the last mentioned of whom I include all adherents of the original old-Japanese conception of the world and theory of life.

As already remarked in the Introduction, the appearance of this tendency (since 1888-9) is a result of the national sobering-up and self-assertion which followed the indiscriminate admiration and adoption of everything foreign, in the midst of the consequent manifestations of which we still stand. So also have I already in the Introduction called attention to the grave phenomena which followed as the ripe fruit of the overthrow of the whole political and social order, and to the spirit of recklessness and unruliness which in multitudinous instances took the place of the former docility and respect for authority, and, especially in the case of the younger generation, occasioned exceedingly serious occurrences. I asserted that these phenomena explain why even men of modern education and of modern ideas, becoming startled, believed it necessary to go back to and lay hold of the old forms of religion and morality, and especially to the teachings of Confucius concerning the respect which the subject owes to him who has been placed in authority over him, and why they believed it necessary to put the people in mind again more forcibly than ever before of the monarchical principle of Shintoism, which enjoined unqualified reverence for the will of the ruler. The Emperor himself took occasion in a decree to enjoin upon his subjects, especially the growing youth, these ancestral virtues, and this example of the ruler was followed by many men of the most modern way of thinking. Men desired to see reverence for the ruler made the fundamental principle of the moral instruction given in the schools. So the spectacle is accorded us that, while, on the one hand, the demands

for individual independence and freedom and for the extension of the rights of the people spread further and further, on the other hand, a return to the old customs and virtues is demanded and preached with the greatest vigor.

Now the sharp emphasis put upon what is old and national must necessarily bring this whole tendency into antagonism to what is foreign. This is also actually the case, and indeed this opposition against whatever is foreign grows in single instances—by no means rare—into hatred directed more especially against Christianity. This can easily be understood, inasmuch as Christianity in reality stands in sharp contrast to the Japanese national ethical ideas and conception of the world—a contrast which is not always openly admitted by its adherents. Moreover the antipathy of the conservative classes to Christianity is measurably justified, inasmuch as among those who were loudest in making radical political demands and most zealous in their efforts to do away with everything belonging to the old order of things, not a few adherents of Christianity were to be found.

The different elements in this group are thus united upon a common basis of hostility to Christianity. This antipathy constitutes the one bond which keeps together otherwise incompatible tendencies.

Among those who stand forth as the most enthusiastic champions of the national moral consciousness there are several Buddhist priests. They pose as the warmest adherents of Confucian and Shintoist doctrines. In a general way Buddhism at the present time is for obvious reasons carrying on a lively flirtation with Shintoism. In itself, however, the conservative movement culminating in the Mikado-idea is at bottom not favorable to Buddhism. Even though the hatred against the latter as the ally of the Tokugawa Shōguns has disappeared, nevertheless

its principle of the separation of church and state must necessarily to a certain extent bring it into conflict with the conservative, nationalistic tendency, the aim and principle of which is the absolute oneness of religion, morality and politics, as is exemplified in the principle of obedience to the ruler as the son of heaven. The nationalistic movement, accordingly, redounds more to the advantage of Confucianism and Shintoism than to that of Buddhism; the former are now again emerging from the neglect and oblivion into which they had fallen in the previous period.

Confucianism is the first to experience a vigorous impulse from the sinologues, and to be accorded the sympathies of those wide circles of persons who have derived their culture from Chinese literature and philosophy. Statements of Confucian doctrine again fill the periodicals. The contemporary literature is full of articles which discuss the possibility of reviving Confucianism. Even persons who are well acquainted with European science and philosophy are interested in this matter. These would fain preserve Confucianism on account of its moral elements and its availability for political purposes, but at the same time they perceive that under modern conditions it can be kept alive only by regenerating and perfecting it by means of modern philosophy. Hence attempts are made to found a philosophical Reformed Confucianism, analogous to Reformed Buddhism. This proposal actually appears quite tempting, since Confucianism, which in itself has no metaphysical ground-work, for this very reason can readily be included in a metaphysical system as one of its constituent elements. The same peculiarity, moreover, evidently qualifies it for union with Shintoism, with which it in general agrees in its political tendency. Upon the whole, therefore, Confucianism and Shintoism seem to be allies.

At the same time there are to be found among the nationalists also a number of fanatics who direct their hatred of *everything* foreign also against *Chinese* Confucianism. Besides its Chinese origin, these have a still profounder reason for their dislike of Confucianism, one which already came to the surface among the Shinto reformers of the previous century, and which has reference to the Confucian principle of loyalty. On this point there exists in reality a radical difference of conception between the Chinese and Japanese. Both indeed place the principle of loyalty in the forefront, but in the case of the Japanese it is concrete and particular, while with the Chinese it is abstract and general. The Chinese doctrine separates the imperial office from the person of its incumbent, whereas in the Japanese conception both belong inseparably together. The Chinese Emperor enjoys divine honors because of his office. His family receives its character as Heaven's representative, not by virtue of its divine origin, but through the office which it holds. Heaven can raise another dynasty to the throne, the reigning heads of which then are as really "sons of Heaven" as those of former ones. Dynasties change, but divine honors paid to the throne remain always the same. It is otherwise in Japan. Here it is the family, the dynasty, of the Mikado, which in itself on account of its divine origin is entitled to divine honors. The Mikado does not first receive his sanctity through his imperial station, but rather the latter receives its sanctity from him. The imperial dignity, therefore, belongs exclusively to this particular dynasty founded by the gods themselves, and cannot be transferred to any other. This principle, namely, that the imperial family is the only one entitled to rule, has also, theoretically at least, always been adhered to throughout Japanese history. The difference between the

Japanese and Chinese principles may be compared to the difference existing between hereditary nobility of family and the personal nobility of officials, as is the case, for example, in Russia. It is clear that the Japanese conception sets forth the principle of loyalty in its most definite and personal aspect conceivable.

Now it is the consciousness of this difference, together with the Chinese, and therefore non-Japanese, origin of Confucianism, that alienates out and out nationalists from the learning of Chinese scholars and fills them with aversion towards it. Thus also the old antagonisms between Shintoism (Japanism) and things Chinese which provoked Hirata and others to make vigorous attacks upon Chinese education, again enter into the conflict, and the opposition between the two tendencies makes itself apparent also occasionally in literature, even though the polemics against Confucianism is overshadowed by the polemics against Europeanism, especially against Christianity.

Shintoism naturally can succeed only through the nationalistic tendency. But this success has in general reference solely to the increase in the respect paid to and the influence exerted by the Shintoist clergy. The matter of Shintoist doctrine has not thereby been affected and has made no advance. This is but natural; indeed it may be said that it is exactly this very movement, so advantageous to the official standing of Shintoism, that renders a reform of its essence, an internal development and completion of its doctrine, impossible. For does not the authority of pure Shintoism depend upon just its preserving inviolate the simple, ancient, national faith? The attempt to develop it further would at the same time imperil its purity and lessen its authority. It would degenerate into *Ryōbu*-Shintoism, from which the Shinto reformers of the former, and the first half of the

present, century freed it with the greatest difficulty. Consequently Shintoism is content to foster the ideas handed down from ancient times, and to propagate the same, or else to have them propagated by others. Beyond this, it merely basks in the warm sunshine of the imperial favor. Thus also Shinto literature of the present time has scarcely any original ethical teachings, that are worthy of notice, to show.

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I shall now attempt to describe the various tendencies and sub-tendencies in this group, whose general character I have sketched above, by giving an account of their chief representatives.

The following are the most important periodicals of this group :

Confucianist—*Shibungakkwai Zasshi* ("Journal of the True Way;" founded in 1889 in Tokyo), and *Nippon Kōdō Sōki* (formerly *Nippon Kōdō-kwai Sōki*, "Journal for the Spread of the Right Way," i.e., Japanese ethics; founded in 1887 in Tokyo, and until then bearing the name *Shūshin Zasshi*. It is the organ of the *Nippon Kodokwai*, an association which has for its object the fostering of the nationalistic morality).

Shinto-Confucian—*Kokkō* ("Light of the Nation;" founded in 1889 in Tokyo), *Jokan* (Chinese name) or (in Japanese) *Onna Kagami* ("Women's Mirror;" founded in 1891 in Tokyo), *Yamatodamashii* ("Spirit of Yamato (Japan); founded Jan. 1, 1892, in Tokyo), *Seikwa* ("Select Flowers," founded Feb., 1892, in Tokyo). Here belong also the *Daidō Sōshi* (Miscellaneous News Concerning the Great Way;" founded in 1888 in Tokyo; the organ of the *Daidōsha*, an alliance which endeavors to unite Shintoism, Buddhism and Confucianism into a national religion) and the periodical *Tensoku*.

(To be continued.)

## RELIGIOUS THOUGHT.

Much valuable assistance is rendered in this department by Rev. K. FUJII and Mr. K. KIMURA.

### I.—PRESENT SHINTŌISM.

THE popular mind is filled with a steady flow of truth. Some of the Shintō periodicals have recently been discussing the importance of religion. For the welfare of the nation religion is as necessary as government. Neither of them can be dispensed with in the promotion of civilization. No matter how good the government of a people may be, if there is no religion to supplement it the strength of a nation will soon be exhausted. Religion rules the inner man, while government assumes the control of the outer. Some say that laws are enough to guide a people, but this is only part of the truth. Unless the minds of the people be made virtuous, there will follow no normal development in the life of a nation. In this connection there is mooted the organization of a society whose aim shall be to build up the minds of the people in the fundamental principles of true virtue. An anonymous writer says that the fundamental principles of religion are fourfold: (a.) To follow the will of Heaven and to cultivate the way of man; (b.) Environment; (c.) The spirit of the age; (d.) The importance of taking hold of the popular mind. The religions best fitted for Japan are, Shintōism, Confucianism, and Buddhism. These have been here so long that they have become part of our national inheritance. They excel Christianity in every respect. It is certain that Christianity will never gain the ascendancy in Japan. We Shintoists stand first.

In an article entitled "*Religion is only a part of Shintōism*" an effort is made to solve the problem "*Whether Shintōism is a religion or*



not." Much stress is laid on its solution, because, it is said, thereby will come the proper interpretation of Article xxviii. of the National Constitution, which defines religious freedom. If Shintōism is simply a religion, the people have the right to take or reject it as they please. But Shintōism is not merely a religion; it has something more than the western idea of dependence upon a superhuman being. The National Constitution gives the right of freedom in religious belief within the limit of social peace and national safety. The foundations of society in Europe and in our country are based on quite different principles. In the West a state is composed of peoples descended from different ancestors, and thus arises the necessity of separating the temporal from the spiritual powers and to give perfect freedom in matters of faith. The condition is quite different in our country. We have common ancestors; the teachings of our Imperial ancestors are our religion; and upon this is based our beloved National Constitution. It is, therefore, a very serious mistake to interpret the famous Article xxyiii. as allowing freedom to religious beliefs which will not acknowledge this precious national institution. The gods worshiped in Shintōism are the gods of the whole universe, and Shintōism embraces all the teachings of other religions. There is no need here of separating temporal and spiritual powers. We can concede no necessity of religious freedom in the sense in which the western nations use the idea.

The Kurozumi sect of Shintōists will soon organize a society for more practical work. Tōkyō is to be made the centre, with numerous branch offices throughout the country. Schools are to be founded and sacred places for the worship of the Imperial ancestors constructed. The object

of the association will be to teach the people truth, loyalty and filial love, together with the doctrines of the unity of God and man; and the subjects of present and future life and of death shall also claim serious attention. Ignorance and superstition are a hindrance to Shintōism. These must be removed.

## II.—WITH THE BUDDHISTS.

The *Bukkyō Taika Ronshyū* (Collections from famous Buddhist writers) is to be published, according to announcement, in a series of pamphlets. The first and second numbers are already issued and contain the essays of over twenty leading priests and laymen. As Buddhism is a form of idealism, everything is reduced to mental phenomena. There is not a single essay in these two numbers without its coloring of idealism. Law exists in the mind; if there is no mind to perceive, there will be no law acknowledged. Perhaps the most interesting and representative essay is that by Tanzan Hara on "*Idols*." It is in the incisive form of a catechism. The author says that on hearing a Christian deriding Buddhism as idolatry, he asked him,—“Do the western people love pictures?” Christian replies,—“Yes, they prize pictures very much.” Author.—“Why do they love pictures, knowing that they have no life in them?” Christian.—“Because they are like real things.” The author goes on to tell the Christian,—“Though the mountains in pictures have no trees and stones, and the rivers no water, yet the people love them because they are like real things. By loving a person, love will extend even to the birds on his roof; and by hating him, you will soon learn to hate even his shadow. When one loves his master or father, he will honor him and write down his teachings and have his image pictured in order to show

his feelings. Just in the same way, those who believe in religion will make images of its founder to manifest their love and reverence. It is not that they believe images to be real persons. They only show their feelings by having these idols. On seeing the picture or image of a man of great virtue, one will naturally feel reverence for him. The people of the East worship idols just in this sense, and it cannot be said that those who worship idols are all mean and ignorant."

In this age of incessant criticism it is not surprising that a magazine devoted to the exposure of the evils in all the religions of Japan should spring up. The first number of the *Shūkyōkai* (*Religious World*) was published on the 5th of February, 1894. The object of this enterprise is to attack the standing evils among Buddhists, Shintōists, Confucianists, and Christians. It has been up to this time especially severe with the Christians. Prejudice of the deepest dye is shown here; so the criticism of this magazine may not be expected to be unbiased. Religious liberty is very important; but as Christianity influences men to turn against the principles on which the National Constitution is based, freedom of faith with respect to the Christian religion ought to be prohibited. The attention of all patriotic statesmen is called to this matter.

Some papers state that at present there is no religion in Japan that can lead the people, and the evil religion of Christianity is spreading. At this critical juncture what religion is to be recommended to bear the burden? Buddhism has an immense number of adherents and it is rich and profound in doctrine and literature. In these respects it stands unparalleled in the world. The formalism, however, into which it has fallen is an obstacle to the power to save men. Let Buddhists arise in this crisis and

give the people the blessings of civilization. Having awakened to the real condition of the times, many papers and lectures are being printed and more or less circulated. There is a general lamentation that the present Buddhist priests are wholly unfit to transmit the sublime and holy teachings of Buddha. Thus arise questions of interpretation. Buddha himself taught us four ways in which we are to come to the true perception of his doctrines: (a.) To depend on the spirit and not on the letter; (b.) To depend on wisdom and not on knowledge; (c.) To depend on the final import and not on the subordinate meaning; (d.) To depend on law and not on the person. In this way the deep meaning of Buddha may be understood. Otherwise there will be confusion of thought and spirit. Though the teachings of Buddhism are so broad, they may be summed up in three precepts: Admonition, Ordinance, Instruction. The laws explain Admonition; the sacred books define Ordinance; and the reason supplies manner and material for Instruction. The importance of these three precepts comes from the fact that there are three roots of evil,—avarice, passion, and foolishness; and from this is derived the Buddhist principle of the three regions of *desire*, *form*, and the *formless*. The region without form is mind; that of form is the body; while that of desire is relations. The mind has no form. The body has form. Desire has the six relations of sight, hearing, smell, taste, touch, and laws. From these arise all desires. Body and mind have their respective relations, and those who concern themselves about these relations are mean men, while those who do not thus exercise themselves are true sages. Thus the teachings of Buddha make the mind pure. If the mind is pure, the body will be the body of Buddha and this world a paradise.

The reason why the real kingdom of Buddha is pure is because the mind is pure. Is not this the religion to lead Japan and all the world? Only let the priests become pure first!

The organs of the *Nichiren* sect are advocating the cause of raising up men of marked ability to spread their doctrines. The most important measure to be adopted at once is to make proper provision for the thorough education of young men of great promise. We need men of true spirit and character. Religions spread through men.

Decided opposition to Christianity seems to be the great watchword of the numerous Buddhist associations. When one reads the proceedings of the Temperance Societies, Young Men's Buddhist Associations, Young Women's Buddhist Associations, Associations of Buddhists, Summer Schools, Schools for the Poor, Lecture Associations, and so on to the end, the question arises, why this stirring of dead men's bones? And whence this new desire to spread the truth? And why this morbid patriotism? O Spontaneity! thou art a jewel of such ray serene as to dazzle the understanding. Whence, O Spontaneity! hast thou thy new lease of life and power? Cometh it forth from among dead men's bones? Bestir thyself. Arise, and bestir thy valor! Ah! has not the spirit of the Christ awaked thee from thy long sleep? and dost thou not now awake to be active for a time and then die? Whence this consciousness, O Spontaneity! that thou *must* be up and doing? Why this activity to fight Christ? Are thy methods the methods of candor and of truth? Are these things the best that thou canst do to-day? O Spontaneity, where art thou?

### III.—ALONG THE CHRISTIAN CURRENT.

The waters of Christian thought are accumulating. The current runs

now deep now shallow, and occasionally there are not wanting signs of angry floods that bring up the mud and filth of the old river bed. Taken all in all, it is a pleasant stream flowing through delightful meadows. All along the banks flowers are blooming and birds singing. Vessels with heavy cargo of thought and purpose and will and hope and faith are plying hither and thither. This mental and spiritual commerce, rich in life and work, offers more than we are able to reproduce here. At best, we can only sample this merchandise.

Five years ago, it is said, when skeptical ideas were troubling the minds of men and when the evangelistic work was almost dead in spirit, Rev. M. Oshikawa stirred up the people by preaching on the necessity of having strong religious convictions. Lately he was seen again in Tokyo; but this time he did not speak much in public, though he was invited to preach in many places. When he was about to return to Sendai, many young men called on him. Among them was a young man who was on his way to the Okayama Orphan Asylum to work there. Then this young man questioned Rev. Oshikawa about methods in evangelistic work, for he had the desire to enter the ministry. Rev. Oshikawa answered as follows:—"There is no method or plan for evangelistic work; it means simply to die for Christ on the part of those who really understand the heart of Christ. There are great difficulties in the way of evangelistic work in Japan. Some try to avoid these difficulties beforehand by contriving various methods. This is a serious mistake. The most important thing is to understand the heart of Christ. Then those who are vitally united with Him should work together, both foreigners and Japanese. And here lies a difficulty; for the heart of

Christ cannot be understood by mere study of His life or of history, philosophy and theology. Yet without His heart all work must be in vain. Eternal life is to know Christ, and to know Him is to be one with Him. A little knowledge of books, philosophy or theology will do nothing for the establishment of the Kingdom of God. Christ's sincerity, humility and love were great, and they can be understood only by those who are in Christ in very truth. Our characters must be made to be like His life and person. In feudal times the retainers were glad to be called the servants of their masters. They were always willing to die in their service. He who has not the heart of Christ in him and who has not the same grief and the same hope with Him, cannot be His servant. To work and die in this high spirit of service must forever mean more than what is usually called method."

In a recent lecture on "*National Conscience, the Foundation of a Nation*," Rev. M. Oshikawa appears in his characteristic mood. Christ said, "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." This is a natural law by which individuals as well as nations prosper or decline. Those who do not obey the will of God must perish; for there is no other way to prosper than to obey the Divine will. It is the duty of Christians to teach our nation this one way of prosperity. Nations live longer than individuals, but we see that they are governed by the same law. Rome, Greece, Egypt, and many other countries, are examples of what I mean. We wonder at the prosperity of western countries. If we take the same road, we shall reach the same end—salvation in Christ. What is salvation by Christ? It is the power to hate sin and love

God. It is to give wisdom to the ignorant, power to the weak, life to the dead. It is the object of Christianity to develop a great conscience in the heart of the nation. Apart from the will of God in Christ no individual or nation can cultivate pure conscience. Christ saves men. Men must repent and seek God in Christ. Without this heart of Christ society must perish being void of conscience. Every nation, and especially Japan, needs this conscience rooted in the will of God. When this heart of Christ grows among the people, the future prosperity of the nation is to be expected as a matter of course.

Neither last nor least among the signs of new life in Japan is the hold which the elevation of woman has taken on the consciousness of the Japanese Christians. Several journals are devoted to this cause. Earnest and efficient are the editors thereof. Those who are engaged in this work are truly aware of the greatness of their undertaking and of their responsibilities. They say they are ready to sacrifice their lives for the education of young ladies, and we believe them. The prosperity of the nation, the reformation of society, the peace and purity of the family, the hope of the rising generation, and all the best interests of the nation are related most vitally to the problem of woman's elevation. The ideas and ideals fostered for this work centre in Christ. So earnest and sincere are these thinkers and leaders in woman's work that we admire their moral and spiritual purpose and feel confident of their final success. Questions of marriage, divorce, love, home-life, child-life, mutual faith and helpfulness between man and wife, and a long list of other timely and burning topics receive serious attention now; and the best of all is that the man is held responsible for sexual purity as



well as the wife. Society cannot be half rotten and half pure. It must be one or the other. And thus these indefatigable toilers for woman also preach sermons that search into the deepest recesses of the husband's heart. They cry out, "Be ye pure, inasmuch as ye demand that your mothers, sisters and wives be pure. Let all be equal in all things." Verily a noble and practical doctrine.

The organ of the Universalists has been giving a number of articles on "*Consecration the Secret of Success.*" How to make Christian work prosperous, is a question much discussed in our present religious press. Many reasons are found for the unpopularity of Christianity and various plans are found for better work; but the most important factor in bringing about a better state of things is the entire personal consecration of the religious workers and of the common believers. While Christians are supported by foreigners they naturally are not earnest in their preaching. If the churches will become independent, they will soon feel their responsibility. It is not too great a burden for the churches to support themselves now. A good example was set by the late Rev. Sawayama as a self-supporting preacher. Let all be likewise consecrated.

*The Christian*, in an editorial on "*The Power of Friendship*," finds a beautiful characteristic of human nature in the love of man for man. The happiness of the Kingdom of God can be realized here below in the development of this tender virtue. All great teachers excel in friendship with their disciples. Christian workers forming friendships in the heart of Christ will succeed in leading men to Jesus. Christ made His disciples His friends. Let pastor and people, evangelist and seekers, foreign missionary and Japanese preacher, be bound together in indis-

soluble bonds of friendship, and the Kingdom will come.

*Christianity and the Samurai* is a theme frequently handled. From ancient times our country has been called the land of the martial spirit. It reached its highest glory in the time of the Tokugawa government. Our martial spirit was fostered by Buddhism and Confucianism just as chivalry was nurtured in Europe by Christianity. With the destruction of feudalism this spirit seems to have declined. We wonder why there does not arise in our churches the true martial spirit baptized by Christianity. Society to-day has no moral life and spirit. If the Christian religion does not save Japan, what will become of our beloved land? We need men who will do battle for righteousness as bravely as the Samurai of old fought for his master.

There are many problems of Christianity in Japan with which choice minds are constantly engaged. Metaphysical and practical discussions follow each other in rapid succession. Now it is Christianity and Education; then the Basis of Christian Union. Here will be seen the metaphysical Principles of the Religious World; there the Abolition of Licensed Houses of Ill Fame. To-day they discuss the theological aspects of the Kingdom of God; to-morrow you may read a ringing discourse on the Necessity of Family Worship. One speaks of Human Life in the abstract; another glowing soul pleads for the masses of the large cities under the title of Work Among the Poor. There is Intuitive Knowledge of God, on the one side; on the other, Practical Experience and Living Power in the Heart. Thus the subjects run.

Rev. N. Tamura is vigorously holding forth on "*The Necessity of Revising the Confession of Faith of the Church of Christ in Japan.*" He is even now drawing up a draft of

the proposed new *Creed*, for it is rather more than revision that he has in mind. He claims that the present Confession represents only what he calls the *Yokohama Party*. We do not propose the revision to introduce the theological discussions of America to break up our church. We do this for the sake of truth and principle. The present creed is said to be liberal, but it was not made liberal because the church wanted to welcome all kinds of believers. The "Yokohama Party" wanted to have it liberal to make room for their loose faith. We accepted the present creed, though with great reluctance, because we believed it would soon be revised; but now we find some preachers with heretical views, and we cannot wait any longer. The creed must be revised. One of the characteristics of our church is that its government prescribes order in everything. We must develop this. We need not make it liberal or loose purposely. The creed must be revised. And Rev. Tamura and others will most likely bring their revision scheme before the next Synod, to be held in Tokyo early in July coming. Around this will gather some spirited discussion no doubt, if not even bitter contention.

#### LETTER FROM SAGA.

By the REV. R. B. PEERY.

PERHAPS a few words concerning the progress of our common cause in this part of the empire would be of interest to your readers. Saga is one of the oldest and most important cities in the island of Kyushu. It has a population of about thirty thousand people, a large per cent of whom are from the old nobility classes. Because of conservative ideas that prevail here, and the very limited contact which this people has had with the outside world, Saga has always been regarded

as a difficult field for Christian work. The oldest and strongest work in the city belongs to the Dutch Reformed mission. The church has a membership of thirty or perhaps thirty-five souls, and is presided over by a very efficient native pastor. The English Church has work here also. Its adult membership is about ten, and the evangelist who presides over the work is an able Christian man. The Methodist Church has an evangelist here, but the work is in a very discouraging condition. I think he has two members, but they do not attend service; and no service is being held now by this body.

The Evangelical-Lutheran mission came here one year ago and held its first service on Easter Day. Its force consists of two foreign, and one native, workers. Saga is the headquarters of the mission, and two out-stations are now occupied. It is our purpose to have preaching in all the surrounding towns and villages (and they are numerous) as soon as we are able to care for them. The people generally have treated us kindly and manifested considerable interest in our work. Our services have been well attended and until recently excellent order was preserved. Yesterday being Easter we celebrated the anniversary of our mission by special services, the Holy Communion, and the administration of baptism to seven candidates. On next Sunday I will go to one of our out-stations and baptize one man, and administer Communion to four converts. This will make eight baptisms for us at this Easter season. We had baptized nine persons before; so the result of our first years work is seventeen baptized converts and several other applicants for baptism who are now under instruction. All of these people have been instructed for months in the Bible and Luther's Catechism (a Japanese translation

of which appeared about a year ago) and have passed a satisfactory examination in them before being baptized. We are trying to give our converts thorough instruction before admitting them to church membership, and we have held over some candidates as long as six months after their application for baptism before we administered it. We also see to it that the young converts are properly fed and nourished on the Word of God, holding services especially adapted to young converts every Sunday morning. The success we have met with is a source of much encouragement to us, and we think the future is hopeful for the work in this district. Our Lord Christ is being lifted up and He is drawing men unto Him. To His name be glory and honor and dominion and power for ever and ever.

Of course our friends, the Buddhists, cannot look upon successful Christian work with complacency. Until recently they have given us no trouble at all, but last week we had a very violent exhibition of hate and prejudice. All the Christian workers of the city united in a series of Gospel meetings. Some of the best native ministers of Kyushu were present and preached strong sermons. Large audiences were present each evening and seemed to take much interest in the meetings. Some Buddhist students here undertook to break up our meetings, and on the two last evenings they gave us much trouble. At the closing meeting of the series they became so noisy that the speaker was frequently forced to stop speaking until the noise had subsided. All sorts of insulting epithets were used freely. In order to quiet them the leader of the meeting announced that he would permit the Buddhists to choose a representative who would be given an opportunity to speak after the

others had finished, but this had little effect. Things became so bad that we had to call a policeman and have him stand armed in the hall until the service was ended. Then the mob became unruly; tore down the fence in front of the chapel, threw stones, rushed into the house in great numbers and behaved shamefully. Things might have become serious had not some policemen who had been timely notified arrived on the scene and dispersed the mob. The policeman who was present from the beginning could do nothing with the crowd; but when one of the officers with three other policemen came the Buddhists concluded the atmosphere was not congenial for their work, and went home. Since that time they have favored us with showers of stones and noisy shouts every time we assemble at the chapel. Their action cannot but bring them and their creed into disrepute with sensible people, and the reaction on Christianity will be good.

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#### • NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THE Silver Wedding of Their Majesties, the Emperor and Empress of Japan, celebrated on the 9th of March, was an occasion of much joy to the people. Appropriate exercises were held all over the land by all classes and conditions of society. The gratitude of the people was spontaneous. Everywhere the virtues of the Imperial Household were sung. Their Majesties have a warm place in the affections of their subjects. The recent progress of the country, the prosperity of the people and their best prospects are attributed to Their Majesties' love of their subjects. The Emperor is daily engaged in his study,

from nine in the morning till late at night, looking over state papers. So careful is he concerning the interests of the nation that he never issues an ordinance without full investigation of all material on which the state papers are based. He frequently suggests corrections. His liberal and progressive spirit elicits the heartiest responses from his people. His Majesty's being so busy with the affairs of government reveals the efficient help of Her Majesty, the Empress. But she is humble and modest in it all. We have never heard of her equal. She is learned and wise, and is always ready to pay deference to the opinions of others. She is skilled in the art of writing poetry. Her knowledge of the classical literature of Japan is the wonder of even the specialists. Kindness is one of the adornments of her character. The sick know this. She is ever thoughtful of the Ladies' Seminaries, the Red Cross Hospital, the Charity Hospital, the Industrial Homes for Women, the Schools for the Deaf and Dumb, and for other charitable institutions. She personally visits many of these, having always and everywhere a kind word. Thus she is always busy, and everywhere observing the rules of propriety. Her attendants say that it would be difficult to find any one else so modest and so careful of the rules of etiquette. No words can express her obedience and kindness to His Majesty, the Emperor. The twentyfifth anniversary of their marriage fixes the eyes of the whole nation upon the solemn, tender and loving relation between the Emperor and the Empress. When we think of their useful lives so full of genuine devotion to the welfare and prosperity of all the people, when we count their munificent gifts to the sufferers by earthquake or fire or flood, our hearts swell with the emotions of joy and gratitude. It is our humble and earnest desire that we may be useful as Christians in uplifting our nation

and in thus giving peace to Their Majesties.

\* \* \* \*

The Clarke Theological Hall of the Dōshisha, Kyoto, was dedicated with appropriate services on the 30th of January, 1894. This commodious building was erected with funds provided by Mrs. Clarke, of Brooklyn, N. Y., as a memorial of her beloved son who died in January, 1890, in the twenty-third year of his age. The dedicatory exercises were attended by a very large and sympathetic audience. Dr. Albrecht delivered a sound address on "*The Authority of the Bible*," and Rev. T. Miyagawa spoke with power on "*The Christianity of Christ*." Thus this influential educational centre goes on increasing extensively and intensively. All friends of the Christian cause in Japan join in congratulating the Dōshisha upon this auspicious growth. A noble work is being done there—"a power in the land."

\* \* \* \*

On Sunday 25th of March, 1894, Unity Hall, in Shikokumachi, Shiba, Tokyo, was formally opened and dedicated. This attractive building is a gift to Japan from friends of liberal and rational religious thought, especially the Unitarians of America and of England, and other liberals in Europe, India and Japan. "The purpose with which Unity Hall is to be made a gift to the Japanese people is this. Here, we intend to give a home to a school of learning in which the highest human relations, those which are manifested in religion, morals, and social order, may not only be studied, but be also understood clearly and unquestionably; and further that from here the result of such study may be made practical in life." Religion, morals, and social order are to be subjected to unprejudiced scientific methods of investigation. No tradition is to find rule here. Unity Hall is dedicated to "Truth, Righteousness, and Peace," and to the service of the people of Japan.



Dr. Hepburn in addition to other matters writes from East Orange, N.J., "As for myself, my work is done. I am 79 and nearing my 80th year. God has been very good to me through a long life, and I am only waiting now to be taken up higher."

\* \* \* \*

There are eight hundred and ninety-eight men in Tokyo who go about on the streets picking up waste paper. Their ages cover childhood and extreme old age. The more industrious ones work from two o'clock in the morning till about ten at night. Such realize about nine *sen*. per day. More than seventy-five *yen* worth of waste paper is daily picked up by this motley crowd.

\* \* \* \*

Recent statistics of the C. E. S. in Japan run as follows: Congregational Church, 30; Methodist, 5; Baptist, 2; Episcopal, 1; Christian, 1; Independent, 1; Church of Christ in Japan, 13; total, 53.

\* \* \* \*

The year 1893 closed with 792 magazines and newspapers in Japan. 69 are devoted to religious matters; 251, to science and fiction; the remainder, to general news and popular interests. The number of books published during the year exceeded 21,844; 7,334 were original works; 14,075 were compilations from native and foreign sources; 173 were translations; and 262 were revisions of former works. We note that translations are decreasing in number, while original works show a decided advance.

\* \* \* \*

The Tsukiji, Tokyo, Orphan Asylum has been united with those at Ōji and Ōgaki. The girls will be sent to the Ōji Asylum and the boys to Ōgaki.

\* \* \* \*

Mr. Hongō, of the Nasunogahara Orphan Asylum, is working faithfully in his most noble cause. He is

somewhat troubled about a debt of several hundred *yen* resting on the new buildings. All lovers of the friendless and the homeless "little ones" need not hesitate to make a contribution to this Asylum, as Mr. Hongō has won the esteem and confidence of all who know him. Will you not offer some gift to this cause on reading this? *The Japan Evangelist* will be glad to forward contributions to Nasunogahara.

\* \* \* \*

A great deal of religious interest is manifested in Miyagi and Fukushima Kens this spring. The results are showing an encouraging number of conversions. Let the good work go on.

\* \* \* \*

Number of Buddhist Temples and Priests. From the Government Census of December 31st, 1892.—

TEMPLES.	
Tendai sect .....	4798.
Shingon sect .....	12777.
Hossō sect .....	45.
Jōdo sect .....	8302.
Kegon sect .....	21.
Rinzai sect .....	6140.
Sōtō sect.....	14072.
Obaku sect .....	604.
Shin sect .....	19119.
Nichiren sect .....	5053.
Jishū sect.....	520.
Yūzūnenbutsu sect .....	350.
Other temples .....	26247.
Total.....	98078.
Priests .....	52050.
Nuns .....	741.
Total.....	52794.

\* \* \* \*

A recent statement of the interdenominational *Okayama Evangelistic Association* explains itself:—After three and a half months of labor the association can report regular monthly preaching services of a high order in several places with large and interested audiences; the placing of an evangelist and school teacher in one of the towns most terribly afflicted by last October's flood—a town where 240 out of 276 houses were entirely

demolished; the reestablishment of regular Sunday services at two other important centres; the starting of several weekly Bible classes and a good amount of personal service.

\* \* \* \*

At a recent meeting in Tokyo of thirty-four pastors and evangelists of the Church of Christ in Japan, after the disposal of various affairs connected with the proposed revision of the Confession of Faith, matters pertaining to the missions coöperating with that church were considered. There are certain disagreeable feelings concerning the relation between the missions and the church; so we are standing on the crisis of choosing either to separate from the missions entirely or to coöperate with them by overcoming our misunderstandings. Of course, the ideal of our church is to become independent as soon as possible and manage all affairs by ourselves. But it is a very important point to remember that our church in her origin had the closest connection with the missions and that there are works which need the coöperation of the missions and our church. Hence, it is not well to pass on the present state of the relation between the missions and our church. We hope to make the relation more correct, so that we can coöperate.

\* \* \* \*

A Christian Industrial Alliance was recently organized among the Christian business men of Osaka. The principles of this association are based on the truth as it is in Christ. Business men of Japan are proverbially lacking in the fundamentals of integrity. This new society has a wide and unquestionably an important field in which to pursue its high purposes.

\* \* \* \*

Evangelistic associations, whose object is to strengthen the workers in faith and knowledge and to look over the field intelligently, are being founded in nearly all of the more important

centres. Some are denominational; others, undenominational. The practical outcome already testifies to their usefulness. New ideas and a new spirit of mutual endeavor are thus generated. There is much hope here.

\* \* \* \*

The Methodists of Nagasaki organized an Epworth League in May, 1892. Present membership is 90, composed of the students and teachers of Chinzei Gakkwan and Kwassui Jo-Gakko. The direct and indirect benefits which the League affords to the young people are certainly very great. Twelve Sunday schools with over two hundred children are conducted by this earnest band. A few young men are also sent to the suburbs of Nagasaki to preach the Gospel.

\* \* \* \*

Over in Yonezawa a quiet but growing work is being done by the Methodist Girls' School. On the 15th of every month some of the pupils hold large meetings in the silk-factory at Tateyama. There are one hundred and eighty girls and women and twenty men working in that factory. Most of them belong to the lowest class. A few have become Christians.

\* \* \* \*

In Miya, Miyagi Prefecture, two of the teachers of the primary school received Christian baptism a short time ago. The villagers became greatly excited and sent a letter to the Governor of the Prefecture asking him to remove these teachers. They were notified that as long as these men performed their duties faithfully and refrained from introducing religion into the schoolroom they should not be interfered with. The Buddhists priests are now engaged in a persecution of the Miya Christians that has the ultimate object in view of expelling them from the village. In this, of course, they will not succeed.

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## APPLIED CHRISTIANITY IN THE HOKKAIDO.

*An attempt at prison reform in Japan.*

By the Rev. WILLIAM W. CURTIS.

(Concluded.)

THE pioneer in this work was Taneakira Hara, who was one of the first to become a Christian in New Japan. He was baptized in 1874, at the same time with a number who have become prominent as preachers. Mr. Hara decided not to give up his business, which was mining, but wishing to engage, indirectly at least, in Christian work he started a bookstore for the sale of Bibles and other religious publications. This store, the *Jūjiya*, is the oldest of all Christian bookstores and publishing houses, and has sold more religious books than any other house in Japan. Mr. Hara did not confine himself, however, to religious publications. A political pamphlet written by him was the instrumental cause of a complete change in all his plans for life. It happened in this wise.

In 1883 several members of the Liberal party gave offence to the government by some of their political utterances, and were arrested, among them Mr. Kono, now the leader of

that party in parliament. Mr. Hara, sympathizing with them and disliking the government's attempt to prevent freedom of speech, published a little book containing the pictures of these men, with a sketch of their lives, and no doubt giving his own opinion on the subject of free speech. For this he also was arrested, and was sentenced to three months' imprisonment. To quote his own graphic words, "I crept into the gates of the prison. Immediately my clothes turned red.\* I was taken along with three robbers into a room where were kept over 100 prisoners, though at that time they were all out at work. Sitting down quietly on the mats, I looked around and saw seated at a table a man evidently in charge of the room, although a prisoner. He was eyeing me intently as though trying to recall something. At length he beckoned to me, and still looking most earnestly at me as I drew near, he asked, 'Do you know me? I know you, but cannot recall your name.' But I did not know him at all, nor could I believe that I could have a friend among the criminals in prison. He was impatient to know who I was. I told him that

\* The prison garb in Japan is of a brick-red color.

I was a bookseller and my shop was on Ginza Street. No sooner had I said this than he slapped his hand on his knee with the cry, 'Ah! you are a Jesus-teacher! Yes, it was you! But how did you happen to come here? At all events your misfortune is my good fortune, and heaven's will may have been in it.' Then with great politeness he went on to say, 'How fortunate, I am to meet you again, teacher. I have seen you time and again in my dreams. I never expected to see you here, but my heart's request to meet you again is granted to-day.' He seemed full of joy and thankfulness, and continued, 'I committed a great crime, a robbery, on account of which my conscience troubled me exceedingly. One evening walking along Ginza Street I happened on a crowd to whom a man was preaching. I stopped to listen. You were that preacher; I cannot forget that.'

"So the man said, but I never used to preach, and do not remember that I ever stood before my shop and spoke to the passing people. Yet it may be that the Lord guided me to speak on that one occasion. He went on: 'As you spoke you said, "What is more bitter to the human heart than the consciousness of sins and crimes? Bodily pain, though severe, is easily borne compared with the pain of remorse. It is only the salvation of Jesus Christ, the Lord of Peace, that can give comfort to the repenting heart."' My heart was, indeed, in most bitter agony at that time, and nothing could give me any peace or comfort. Having heard from you that there is a salvation which can take away the sufferings of sin, I longed to know more about it. But it was not long before I was bound and put in prison as the result of my crimes. Suffering is painful, yet physical punishment brought a feeling of comfort as paying back in a measure my debt of crime, yet

it did not free me from my mental suffering, and how could I get rid of this torture? No deed, no thought, no repentance could release me from it. Finally I bought this Bible' (he took one out from under the table and showed it to me); 'but though I have the Bible I cannot yet understand the true meaning of salvation, and have been daily asking God's guidance, and now here is my opportunity, though it is your misfortune.' Tears of joy and gratitude were in his eyes, and I myself felt very thankful. In the meantime the prisoners had finished their work and came back to the room, and the man was at once very busy among them. Soon they began to call me the Jesus-teacher.

"The officials gave me permission to teach the Bible and talk about Christianity every night, and I was able to work very pleasantly among them. Coming into familiar contact with them and studying their minds carefully I found that none of them were originally vicious, but that all had fallen into their wretched, miserable condition from pressure of circumstances, and that if instructed and guided in a right way there was much hope of their reformation. It seemed to me a most pitiable thing that the criminals suffer severely in prison, under cruelly strict punishment, the government regarding them as incurably diseased with crime, and giving them no instruction good or bad; then when they come out of prison they are despised generally and hated, whatever they say or do. So thinking, I spent my term of imprisonment in careful study of the criminals. As for myself this imprisonment was the bitterest suffering of my life. During it I was dangerously ill with typhoid fever. But the hand of the Lord was upon me in my sad condition. His voice was in my ears, and I received constant peace from him.

I had joy in my troubles and passed my days in prison with a thankful heart."

Mr. Hara says that after his release he could not but heed the scriptural injunction to "remember those in bonds as bound with them." He had been in prison, and his thoughts were now constantly of the prisoners. He talked with his friends about them and their needs; and, unable to keep still on the subject, he published a pamphlet on the condition of the prisoners, adding his opinion as to how it might be improved. This pamphlet attracted the attention of the chief prison officials, who became deeply interested in his views. They set him to inspecting the prisons throughout a large section of the country and to reporting on their condition. He had frequent talks with the head of the prison department, Mr. Ishii, and with others, about the great importance of prison reform, and expressed the opinion that the difficult work of reforming criminals could never be done except by those who have a true spirit of self-sacrifice. Asking the chief to point out any among the many prison officers throughout the whole country who had this spirit, the answer was, with a sigh, that not one could be found. The answer moved Mr. Hara very strongly, and raised in his mind the question whether he ought not to give himself to the work. But he had chosen bookselling as his profession, and it was hard for him to give it up for such a calling.

His mind, however, was not at rest. He could not attend to his business. He could think of nothing else until this question of duty was decided. He frequently went alone to the Nihonbashi church where he belonged, and kneeling down by the lonely pulpit would think and think and pray. He passed a week waiting for the command of

the Lord, the words (Acts 22:15) repeatedly knocking at his heart, "For thou shalt be his witness unto all men of what thou hast seen and heard." Then the decision was made, and, though opposed by relatives and friends, he renounced his worldly ambitions and gave his life to the work of improving the prisons. When he informed Mr. Ishii of his decision, he found that the Lord had been preparing a place for him, for he was at once told that the "Temporarily-Receiving Prison" of Hyōgo (Kōbe) was seeking for a moral instructor and that he could have that position. When he came to meet the superintendent of this prison, to his surprise he found in him a fellow-Christian from Tōkyō, Mr. Sakabe, a member of Mr. Kozaki's church. And so he was able to give instruction as he pleased, without interference.

After working in the Hyōgo prison about three years, Mr. Hara visited the Hokkaido, and at the newly established prison in Kushiro province he received a hearty welcome from the superintendent, Mr. Oiune, already spoken of, who openly said that what was needed in prison instruction was Christian principles. His earnest desire for a Christian instructor moved Mr. Hara greatly. Then, too, he saw in that prison many whom he had instructed in the Hyōgo prison, and though he had no chance to talk with them, there was an appealing look on their faces and often tears in their eyes as they saw him, as though they were longing for his sympathy and counsel. Their stay in the Hyōgo Receiving Prison was brief, but here they were to spend at least twelve years, and he felt that this was the place to do good. So he resolved to break the ties that bound him to Kōbe, and go to the wilds of the Hokkaido. He was urged by the government to become a prison

official in Tōkyō, but he wanted to work directly for the prisoners, and his request for premission to go to Kushiro was granted.

His going was the beginning of Christian instruction in the Hokkaido prisons. Before this the instruction was wholly in the hands of the Buddhists, and the superintendents, with the exception of this one at Kushiro, favored Buddhism. Providentially the transfer of Superintendent Oinue from Kushiro to Sorachi prison gave him an opportunity to appoint the instructor there. Providentially too his successor as superintendent at Kushiro was from Okayama, where his wife was a member of the church. He recommended Mr. Oinue to apply for an instructor to Mr. Kanemori, his wife's former pastor, who had removed to Tōkyō. Mr. Kanemori's departure from his early faith into extreme liberalism and his final withdrawal from the ministry are deeply deplorable; but he did a good work before his defection, and one of his best deeds was his recommendation of Pastor Tomeoka, of Tamba, and his advice to him to accept this invitation to a Hokkaido prison.

Mr. Tomeoka, who has become very prominent in this work, was a graduate of the Vernacular Theological Course at the Doshisha University, and had been preaching with much devotion and success for three years. He had become deeply interested in Christianity's relations to sociological problems "Christianity and Pauperism," "Christianity and Business," "Christianity and Philanthropy," "Christianity and Prison Reform," and subjects like these were often in his thoughts, with the feeling that Christianity is too often a thing of words and too seldom of practice. He had little inclination, however, to accept this invitation, which came to him so

unexpectedly, until Mr. Hara wrote to him from Kushiro, telling him about the condition of the Hokkaido prisons and the importance of moral instruction there. Then the question of duty arose. Ought he to go? Ought he to give up his cherished plans of pastoral work? He turned again and again to his friends for advice, but got little encouragement from them. He spent whole nights in prayer and meditation. It was three months before he could decide to give up his pastorate and attempt this new work, but at last he made up his mind that the call was of God and that he must give himself to this work.

He reasoned with himself, as he says, somewhat after this fashion: "These convicts may be difficult to reform, yet they are men, our brothers, and there is no reason why we should dread them or be disgusted with them as though they were dogs or wolves or bears. Our heavenly Father created them, and we can save them by his Word, the Bible. The Buddhist priests, who are the chaplains of the prisons of Japan, cannot reform these criminals who are under the heavy pressure of iron chains. To do this is the mission of Christians. There is more joy in heaven over the one sinner that repents than over the ninety and nine righteous persons that need no repentance. Now I am going to try and get this worst sinner into heaven." Unmoved by the coolness of some of his fellow-Christians, who thought his going a sign of declining faith and of a desire for office and salary, he went with joy in his heart to work for the reformation of the Hokkaido convicts. This was in April, 1891.

Mr. Tomeoka was anxious to get all the light and all the help he could on the subject of prison reform, and within a year he had heard of and purchased Dr. Wines'



book, "The State of Prisons and Child-saving Institutions in the Civilized World." The more he studied it the more convinced he was that prison reform cannot be accomplished except through Christian principles. He saw that the prison reform of the Western world is one of the social movements of Christianity, and felt more deeply than before that if the Japanese prisons are to be reformed it must be done by those who feel deeply the love of Christ in their hearts. In Dr. Wines' book, that standard work on prison reformation, he found great help in his labors in Sorachi prison. Then he got hold of the Reports of the Prison Congress in America. Through his study he has become intensely interested in the "Indeterminate Sentence System," the "Elmira System" as it is often called, and has entered into correspondence with Superintendent Brock-way of Elmira, and with Secretary Round of the New York Prison Association, seeking for information and advice from them.

He is very enthusiastic about this "Indeterminate Sentence System," regarding it as the ideal system. He is interesting his fellow-workers in the subject, and hopes in time to see it adopted throughout Japan. Whether this desirable result is to be attained or not, the zealous labors of these men in reforming the prison system of Japan is sure to bear rich fruit.

The instruction given in these prisons may be classified as follows:

1. *Moral Instruction* by a lecture on Sunday to all of the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this address because among the prisoners are Buddhists and Shintoists and Confucianists, and to all religious freedom is guaranteed.

2. *Religious instruction on the*

*Sabbath.* The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

3. *Daily instruction in the cells*, there being usually some six or eight together. This instruction is either moral or religious, and sometimes takes the form of answers to the questions of the prisoners.

4. *Individual instruction.* Meeting the men privately for personal advice, a method valued highly for its good results.

5. *Educational*, to those under twenty in common-school branches.

The work being done by Messrs. Hara and Tomeoka and their associates is a grand work, a hopeful work. Many of these criminals, it seems certain, can be reclaimed. Mr. Hara has told us that they are not originally vicious, but have fallen into crime through pressure of circumstances. My own opinion is that they are by no means so depraved as men under like sentence in America. Not having sinned against such great light, they are not so hardened as criminals in a Christian land are likely to be. I have slept under the same roof with 200 of these convicts and their guards. It was in an immense log hut in the forest. There were no doors in the hut; the men were not chained. There were but two guards on duty, one at either end of this great building; and these convicts probably had all of them at least ten years to serve. It was hard to realize the fact at the time, but they were spending night after night through the summer as quietly as we spent that night. I have seen some 400 of these men listening for the first time in their lives to a Christian sermon, and have seen their eyes glisten and the teardrops start as they were told of the blessed invitation of the mighty Saviour

who was meek and lowly of heart, with the invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest." To give the gospel to such men is surely hopeful work.

The success of these noble Christian teachers is seen not simply in their direct teaching of the prisoners, but in the influence of their words and example upon the officers and guards. Reform in prison management, as well as in the character of the prisoners, is their aim. And this reform is coming! This humble effort in practical Christianity in these Hokkaido prisons, if it goes on, is to revolutionize in time the treatment of criminals throughout Japan. And prison reform in Japan will result eventually in prison reform throughout the Orient. Well may these men toil on in hope and faith as they think of the opportunity that God has given them! But they need our prayers and our sympathy and encouragement in this work.

And their opportunity is not theirs alone. The work going on in these prisons affords an immediate and direct opportunity in each of the communities where they are located for doing a religious work outside of these prisons, an opportunity which ought to be improved for making each place a centre of Christian influence for the surrounding region. An able evangelist should be put in each of these places to coöperate with the prison instructor in work among the officers and guards and among the citizens of the place. This should be made an important factor in the evangelization of the Hokkaido. These are open doors set before God's people that ought to be entered. Some of them have already been entered. For others the plans have already been laid for entering. As we pray "Thy kingdom come," let us not forget

these practical efforts toward the realization of the Kingdom, but pray specifically for the speedy success both of the prison work and of these outside labors.

One other reason why this work humble in its beginnings, yet growing, as it seems to me, like the mustard seed, should enlist our prayers. It is this: an application of Christian principle such as this of prison reform is an evidence of the practical nature, the social value of Christianity so convincing that when once seen in successful operation it must aid grandly toward the breaking down of prejudices among the millions of Japan. Many factors are at work breaking these down and leavening the popular mind, and among the many prison reform bids fair to become a not insignificant one.

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### SAMURAI.

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By the Rev. A. MIYAKE.

THE Samurai, or Japanese knight, was a prominent figure in the time of feudalism. When we speak of the Samurai, those who have heard much of our past will think at once of a person wearing two swords of different lengths on the left side of his loins. Now let me tell you briefly about the rise, nature and spirit of the Samurai, with the influence on the moral life of our people exerted by this class.

*The origin of the Samurai.* In most of the countries of the East, we find the existence of the caste system. In India, as in Egypt, society is firmly fixed in castes from time immemorial. The Hindoos made four divisions of society: (1) the Brahmins whose proper business was religion and philosophy; (2) the Kshatriyas who attended to war and government, corresponding to our Samurai class; (3) the merchants and farmers; and (4) the artisans

and laborers. Below even the lowest of these classes were the outcasts, who performed the meanest of all services corresponding to our Yeta class (means unclean) who were separated from the ordinary people and lived outside of the city by themselves in feudal times.

Similar to the state of things we find in India, divisions of society prevailed in this country. The divisions were mainly into four classes and named, respectively, — Shi (samurai), Nō, (farmers), Kō (artisans) and Shō (merchants), having the royal family and the nobility above the Shi class and the Yeta class, or the outcasts, below the Shō. As a general thing every person was required to follow the profession of the caste to which he belonged, and the regulations in regard to intermarriage were very rigidly prescribed. Of course, as every body has observed, the effect of the caste system was evil. It discouraged progress and improvement; it crushed out personal ambition; it produced dull uniformity.

But with the revolution of the Meiji Era, 1867, the feudalism of 800 years duration came to an end, and with it divisions among the people ceased to exist, though not in name. Thus the people came to enjoy equal privileges, rights and opportunities. Feudalism and the Samurai sprang up together and in order to trace the rise of the Samurai, we must go back to the beginning of the feudal system as early as the 11th century.

From the very beginning, the political system in Japan was extremely simple; the emperors centred power in themselves and the throne became the fountain of law. There was no social distinction among the people. In times of peace and prosperity, the Mikado governed the whole country as its absolute head, while all the people worked quietly on their own farms. In times of great tumult and uproar, everybody

hastened to the call to arms and under the commandship of the Mikado the rebels were easily subdued. All the people lived and moved under the direct administration of the Mikado. There was not a distinct military organization. All the people were warriors in the time of war, and when it was over, the arms were put in the armory and the men returned to their ordinary professions. Thus the Mikado had absolute dominion over the whole Empire during nearly fifteen hundred years from the founding of Japan.

But from the 10th century onward, the Mikado was only nominally supreme. The Fujiwara family held the real power and began to exercise great and almost absolute authority in political affairs. This was because the queens of many successive Mikados came from this family almost exclusively. Thus the Fujiwara family usurped the whole administrative power, elevating only its own relatives and favorites into high official positions and even exercising the power of crowning or dethroning the Mikado according to their own choice. From this time the authority passed from the Mikado himself into the hands of his subjects. The great historian Rai Sanyo, says, "This usurpation of authority had its germ in the Fujiwara family; began to sprout in the Taira family; and reached its growth in the Minamoto family, when Minamoto Yoritomo became the first Shōgun at Kamakura, after subduing all his opponents, about 800 years ago. Thus our feudalism was established.

When the Fujiwara family was in its ascendancy, military affairs were entirely entrusted to two prominent families which descended from the royal family. They were Taira and Minamoto who went into service with many armed men selected from their subjects. Those who were called to this task used to spend the rest of their time in practicing horse-



back-riding, arrow-shooting, fencing and wrestling, and also in hunting and fishing. Thus we began to have a separate institution of Bushi or Samurai, and a complete distinction between Hei (warriors) and Nō (farmers) was made. These warriors or Samurai lived on certain properties or pensions received as the reward for their good services done in the past; and we can easily see how the Samurai came to look down upon the common people as their inferiors. Such is the brief sketch of the rise of our Samurai class.

*Description of the Samurai; Nature, Duties and Good Characteristics.* Feudalism was established with Yoritomo's conquest over the rival Taira family; and with it the Samurai system took a definite form. During the long ages of the feudal system the country was under two heads, the Mikado and the Shōgun. The Mikado, with a certain allotted domain and all his court, could not exercise his authority; for the Shōgun had grasped the real power to govern the whole country.

The Shōgun now held the central authority and owned the whole land. It became usual for him to grant portions of his own domain to his followers who helped him in conquering the country on the condition of their being faithful to him and doing him service in war. These direct subjects were nobles and called *Daimiyō* and the land so held was called *Riyoichi*. The land held by a *Daimiyō* was not his property by right, but was retained only during the pleasure of the real owner and so long as the conditions agreed on were lived up to.

Just as the Shōgun made these feudal grants to his followers, so the *Daimiyō*, in turn, gave away his portion to his subjects and secured their faithful obedience. These were called *Kerai* or Samurai. They were of several different grades and ranks; and each one received, according to the grade, more or less pension.

Their duty was simply that of military service or homage. When a war broke out, the Shōgun summoned his immediate subjects or *Daimiyōs*, each to appear with a certain number of armed men; and the *Daimiyō*, the chief of a particular district, called together his *Kerai*, who, under the banner of his chief entered the service of the Shōgun. In the time of peace, the business of the Samurai was to train their muscles and their physical powers, and to exercise the arts of fighting, shooting, and riding. He was to attend the court of his chief on ceremonial occasions and to inquire about his health in all seasons. The Samurai had ample time to pay attention to literary exercises besides the art of arms. So many a Samurai improved his time in reading Chinese literature and in studying the books of Confucian morality. He was also fond of composing poems and painting pictures. So it was almost exclusively from the Samurai class that the country was furnished with men of high ability and strong mind in feudal times.

In the time of feudalism there was neither a school nor education in the modern sense. The children of the Samurai learned to read and write from the noted *Jūsha*, or learned man in Chinese literature. Till I was eight years old, I learned *Rongo* and *Moshi*, the most celebrated books on the Chinese moral system, from one of the Samurai. When any one was able to read Chinese books and write ordinary letters, his education was considered to have been completed.

If I mention a bad side of Samurai life in a single word, it was too often true that many an indolent and unambitious Samurai spent his time wholly in hunting and fishing, games and pleasure, and thus feudalism seemed nothing but the sole hot-house of idle unprofitable beings.

The Samurai at the time of war wore armor formed of overlapping



metal plates. The head was protected by a steel helmet variously decorated, and the hands were covered with mittens of steel plates. Mounted on a well protected horse, he usually carried a long spear besides his two swords. In ordinary times when he paid the visit to his Tonosama or Daimyō, he often rode in a kago or palanquin carried by two men on their shoulders, attended by a number of Kerai. The Samurai lived in Samurai Streets, the portion allowed for their residences, where each one owned a lot on which he built a large house surrounded by picturesque gardens. The common people lived in the crowded portion and in closely built houses; so we find a great difference in their living.

Before going any further, let me say a few words in regard to the residence of the Daimyō. As you travel through Japan you will find castles almost everywhere. The ruins of many of these castles give a vivid idea of the massive strength of the houses of the nobility. The great works, distinguished for their vastness and grandeur, required the labor of hundreds of thousands of men for years in the construction. These castles were surrounded by double strong walls and ditches; within the inner wall the Daimyō's principal subjects resided and in the outer court were found the Samurai residences. In the olden times population tended to centralize around the castles for the protection of life and property; so that where there was a powerful Daimyō and consequently a large castle we now find a large city, such as Tokio, Osaka, Nagoya, and other places.

The peculiar characteristics of the Samurai are worthy of notice. In feudal times the glory of the Samurai was to die valiantly in the master's presence on the battle field. In Samurai families both boys and girls were trained in all military exercises and thus they came to have vigorous

physiques, and the girls exercised specially the Naginata\* art. While the boys were armed with swords, the girls always carried a kwaiken, short sword about a foot long, to protect themselves in any emergency. It is said that "Return either with your shield or on it" was the exhortation of a Spartan mother to her son on his departure for the field of battle; so the Samurai mother always encouraged her son when he started to obey the summons of the Daimyō. *Valor is the first distinguished characteristic of our Samurai.*

*The second characteristic is the spirit of self-sacrifice and self-forgetfulness.* "I am not my own but belong to my master," is the Samurai's firm belief. There is a maxim that when the master is put to shame, the servant must die. Such was the loyalty of the Samurai to his Tonosama. Therefore in the long history of feudal Japan we find numberless instances in which the Samurai left his possessions, home, father and mother, wife and children, and even offered his life for his master. Is this not a very beautiful spirit worthy to be praised? Christ did not come to destroy but to fulfill. Christianity is nothing but the cultivation of this Japanese native spirit turned toward the higher and worthier object of devotion! "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Christianity is not contrary to but will purify our Samurai spirit.

When I visited Aizu some years ago, I met an old man of nearly seventy years of age, who told me this tragic real story. He was a feudal Samurai serving the Daimyō of Aizu. In the Meiji revolution this Daimyō belonged to the Shōgun's party, and the imperial army besieged the Aizu castle from all directions. After a

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\* A halberd.

long resistance the castle was no longer to be retained and its downfall was at hand. "When," this old man says, "our destruction was evident, I hastened to start for the last battle, bidding farewell to my old mother, wife and two children. But my mother stopped me and said, "You cannot fight with full courage, if you will think of us left behind; and moreover, it will be the shame of the Samurai if we shall be captured by our enemy. By all means kill us with your sword before you go. I would rather die at your hands, than die otherwise. Don't hesitate! hasten." My wife with two dear children proved to be of the same decided spirit. They desired for me true loyalty to my Daimyō, even offering their lives. So lifting up a sword, with reluctant hands, moistened eyes and deep-piercing emotion, I cut off four heads, redoubling the courage to fight, hoping soon to follow my loved ones. The rest I will not tell. I am still living, the circumstances have entirely changed; yet how many a time every day, whenever I see yonder castle desolate, tears add sorrow to my gray hair!" Thus relating the past, he wept. This is a true story, and it was not anything rare in feudal times. Readers, judge for yourselves whether or not this is a praiseworthy act and a noble spirit. Those who criticize it and laugh at it, may do just as they please; but they lack this beautiful, though unpolished and seemingly barbarous, spirit of self-sacrifice and of enduring severe afflictions, simply for the Master's cause. Christians, listen! Paul testified to the elders of Ephesus and said, "Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." How much are we loyal to our Divine Master Jesus Christ?

Being inspired by this Samurai spirit let us brace up our faith, stir up our inmost powers and go forward to fight the good fight of faith. Let us live and die with Christ and for the Savior.

*Kutaki uchi*, or retaliation, was thought of as a most worthy act and as almost a necessary duty. There are many attractive stories connected with it, enriching the popular history of Japan, and giving most interesting material for theatrical acts. Take for example, *Chūshingura*, which even little boys and girls know well. It is a story showing retaliation of Samurai for their master who was obliged to disembowel himself on account of the immorality and injustice of his rival Daimyō. Forty-seven selected Samurai pledged themselves to avenge their disgraced master and they disguised themselves as various merchants and workmen to approach the object of revenge unawares. They suffered many difficulties and afflictions. Many of their mothers committed suicide and many of their wives were divorced, to encourage their sons and not to be restrained by their dear ones, for accomplishing the life's object of retaliation. After overcoming many difficulties and drinking the cup of sorrow, they accomplished their object with the greatest joy and offered the enemy's head before the tomb of their devoted master. The retaliation was all right and was praised, if parties involved were equals in rank. But in this case it was done by inferiors to one who was of a much higher rank; so, though the act itself was praised even by the authorities, according to the regulation of the Shōgun's administration, the authorities informed them that they must disembowel themselves which was the honor of Samurai.

Another characteristic of the Samurai was *courtesy, a hatred of injustice, generosity, purity, and faithfulness to one's word and to all engagements*. Paul says, "Love doth not behave



MR. ISHII AND FAMILY.





itself unseemly." Politeness is love in society, love in relation to etiquette. The feudal Samurai was strict in the hearty observance of the minute details of etiquette and in him we find the type of the modern gentleman. He also had the strong sense of personal honor and chastity and also preserved the purity and dignity of home life, so that the morality of the Samurai community was much higher and purer than it is at present. How he adhered to the promise once made and how true he was to the word once uttered, can easily be seen from the following fact. Some time ago I saw a written document certifying to money borrowed. The written testimony of the borrower handed to the creditor ran thus:—Since it is evident that I owe you (so much), I truly promise you to pay it back on the date mentioned herein. If I should fail to fulfill the promise made, I shall not be a man and you may laugh at me in the square of the city, or do just as you please. How simple and unpretentious this statement is! Men trusted each other, because they were faithful and true. Who at the present time so full of deceit and falsehood, would lend us a cent, satisfied with such a certificate? Even with a mortgage and a couple of bondsmen, one feels it a risk to lend money to others. How degraded is the social morality of the so called civilized era, compared with the simplicity and faithfulness of barbarous feudal times!

There are many more things to be said about this subject but I will stop here. Like the chivalry of Europe in the middle ages, valor, loyalty, politeness, generosity, and faithfulness were richly blended and formed collectively the character of an accomplished Samurai; so in many respects, his influence has been good and ennobling. Indeed, the Samurai was the flower of feudal Japan, transmitting its sweetest fragrance to the generations to come. We are proud of this

Samurai spirit. Let us polish it, salt it, and exalt it by means of Christianity.

## JAPANESE RELIGIOUS WORKERS.

### IV.

#### MR. ISHII AND HIS ORPHANAGE.

By the Rev. J. H. PETTEE.

A MAN who feeds his soul on the Bible as conscientiously as he does his body on rice ought to be a strong character and live a useful life. Add to this a faith in God which never wavers, that *habit* of prayer which is constant communion with Heaven, both a natural and a cultivated love for the needy, an ideal of life so exalted that it counts the most exacting self-denial a privilege, and calls out a like purpose in others, and you have the materials for a remarkable manhood and a noble mission.

Such a man is Mr. Jujii Ishii. To be intimate with him has been the greatest joy of my missionary life. Few men anywhere have more of the Christ spirit in them, and fewer yet are doing more than he in true service for others. It is difficult, because both delicate and dangerous, to speak freely of the living, especially if we laud them above their fellows. I shall try to write with due moderation, letting facts tell their own eloquent story.

Mr. Ishii was born at Takanabe, in the province of Hiuga on the south-east side of the island of Kiushu, in the first year of Keio, the father of the present Emperor. That means A.D. 1865. He is not quite certain about the day, but thinks it was April 7th.

His parents were *Samurai* and thus of good standing. At the age of eleven or twelve, young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition.

In reading a translation of Peter Parley's "History of the World," he saw a representation of the cross in a picture of the Crusaders. A school friend told him that if he worshipped that unseen by others, he could work magic (*maho*). So he tried it often, saying over when by himself, "*Christo Fuji gun Dono*"—"O Christ, Lord of the Army of the Cross,"

At fifteen, he went to Tokyo for a year's study in a private school. Returning home and ventilating some of his views on the political situation, he was overheard by a government spy in the next room, and subsequently arrested. On the night before his arrest, he dreamed that the police came and seized him. The next morning about eight o'clock in marched two policemen and began to carry out his dream to a remarkable nicety. This coincidence confirmed him in the belief that there was an invisible God who ruled over men.

He was discharged after forty days imprisonment; nothing being proved against him. In 1882 he served for six months as a policeman, fell into bad habits, and was kindly treated by Dr. Ogiwara, an earnest Christian who mixed his pills with wise moral and spiritual advice. Then young Ishii decided to study medicine, and came to Okayama in Aug., 1882.

Here he joined the Roman Catholics, receiving baptism at the hands of the French priest, by whom he had been treated with marked kindness. After a time he became dissatisfied with their non-use of the Bible, and specially impressed with the deep meaning of *life* as portrayed by prominent Protestant speakers.

On November 2nd, 1884, he publicly entered the Protestant Communion, bringing over with him three of his most intimate friends. In July of that year, strongly impressed by the story of Joseph Neesima, and specially the interest shown in his proposed educational work in Japan by some

poor old people in America, young Ishii had made his first humanitarian effort. While on a vacation at his home in Hiuga he opened a night school for poor children. After his return to Okayama in the fall, this school was kept up by one of the boys he had saved out of beggary.

For four years this unique enterprise was sustained, Mr. Ishii furnishing the funds and the faith. His testimony is that whenever he forgot to pray in Okayama for the Takanabe school a letter was sure to come saying "The school is running down." More earnest prayer in Bizen was followed by renewed prosperity in Hiuga.

In the following year, he read and was profoundly impressed by Smiles' "Self Help," especially the story of John Pounds, the humble Portsmouth cobbler, who "while earning his daily bread by the sweat of his brow had rescued from misery and saved to society not less than five hundred of these poor children."

In 1886 George Muller visited Japan. Our young medical student did not meet him, but heard of him through a friend at the Doshisha Theological School. Deep thoughts were stirred in Ishii's mind by the story of "the life of faith" of that wonderful man.

Then first he committed his life and all to God and His service. Heretofore his purpose had been to serve God in some way after his graduation. Now he decided to begin at once and for children.

A few months later, while practising medicine in a village twelve miles east of Okayama to support himself during an enforced absence from school for health reasons, he first understood the deep meaning of Muller's favorite definition, "Trust is following God's word," and decided to act upon it. Joy and peace took possession of his soul and apparently have dwelt there ever since.

One day in June, 1886, he gave

a bowl of his own rice to a beggar lad next door. The lad gave it to his crippled sister. The mother was out begging at the time.

On her return, induced by Mr. Ishii's sympathy and persuasion, she frankly told her pitiful story. Her husband had died, and she was begging her way back to Bingo her old province. She said more than once, "I could support myself and the crippled girl but I can't earn enough in addition for the boy."

Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother love was strong and the woman hesitated. Mr. Ishii begged her to give him up for all their sakes. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr. Ishii caring for the boy through the day and giving him back to his mother for the night.

The family were so filthy and the boy so diseased that every morning on receiving the lad, Mr. Ishii stripped him, and gave him a hot bath, actually "scraping off the vermin" with a brush, as more than once I have heard him tell a Japanese audience. He then dressed the child in clean garments, taking them off at night and putting on the dirty rags once more.

After a week's trial, the mother was convinced of Mr. Ishii's sincerity of purpose, and committed the boy to his charge. This was the first child in Mr. Ishii's adopted family.

The boy still lives and is frequently shown to audiences as "the original orphan." With such pains was the work begun which speedily grew into an organized Asylum for needy children.

In July, 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman

and his wife, who, though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two elder brothers, who all died of cholera. The heartless neighbors were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it.

Two thoughts came home to the young physician with great force: First, the pitiable condition of orphans; Second, if those who know nothing of the great love of Christ can show such kindness as these poor fishers, what ought not we Christians to do? Dare we do less than they?

He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the *Zen* sect (Buddhist), moved in with his family, and quietly opened his Asylum for needy children.

He began with the boy whose story I have told above, and two other lads whom he had picked up. He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter when within four months of graduation, he withdrew from the school and refused to apply for a diploma.

He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

I know of no clearer case in modern days of an "eye single" to one's life work. Such sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass



unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. There are modern Pauls who are never disobedient to any heavenly vision. (Acts xxviii; 19.) They are the seers of their age, the saviors of their generation.

Since that day of momentous decision, the institution has grown steadily in numbers, influence and good works. It has passed through many trials, but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last bucket of rice, but the prayer of faith has brought relief, and sometimes just at the moment of dire need.

Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy.

Thrice he has shown the greatness of his soul by rising to meet the emergency of widespread calamity, after the Kishiu floods of 1890, the great earthquake of '91 and the Okayama floods of 1893.

The Orphanage has its own well classified school in which all the common branches are taught. Its industries include printing, hair dressing, straw mat weaving and gardening. The first three are self supporting. A carpenter's class is being formed.

The children do a great deal of gratuitous printing, including tracts which they distribute. They engage in various kinds of religious work and the Asylum has come to be the great exponent in this region of practical Christianity.

The institution now numbers 301 inmates, of whom 263 are orphans, 29 are helpers and their children, and 9 are ex-convicts for whom by a

remarkable chain of providences Mr. Ishii has been led to open a home inside the orphanage. This mixture of innocent children and discharged criminals must strike an outsider as unaccountably strange, but Mr. Ishii's faith was equal to the emergency and thus far the experiment works admirably. It is simply an additional illustration of the fearlessness of faith, the power of prayer and the courage of clear convictions.

The Asylum now has 10 houses and a little more than one acre of land. Just enough funds come in from all over the world to supply its actual needs. No debt is incurred however urgent the case and it uses most economically whatever gifts are received.

Mr. Ishii is by no means the only Christian of devoted life to be found in Japan. I would not praise him over much but it is within bounds to say that he is one of a choice circle of Christ's chosen disciples the existence of which is the glory and promise of the Young Church in Japan.

As those know, who read Japanese, the cross is hidden in his name. It is sunk deep into his life as well. Eighteen years ago he heard for the first time of that wondrous symbol. Then it was simply magic used for a selfish end. Now it has grown to mystery of a peculiarly spiritual order, but devoted to the noblest of practical aims.

From magic to the marvelous, from superstition to enlightened faith, from selfish indulgence and an aimless drifting to a life of sacrifice and highest purpose, from an unknown country lad to one of the elect of God, known throughout Christendom—a mighty step for these few years.

There is power in the Gospel of Christ that still works such marvelous changes.



## A POLICEMAN'S DREAM.

By the Rev. H. LOOMIS.

A POLICEMAN in Tokyo named Inahara, had been a member of the Ushigome Church for about ten years. Like many in this and other lands he seemed to regard his public profession of Christianity and membership of the church, as a sure title of admission to the blessing of God's eternal kingdom; and there was no special endeavor on his part to secure the enjoyment which comes from close fellowship with Christ, or to bring others to a knowledge of his love.

This man was one night sleeping at the police quarters when he dreamed that it was Sunday morning, and a friend came to invite him to go to Church. He was not at all anxious to go, and replied that there was now an opportunity for him to capture a very celebrated thief, and if he was successful he would probably get some reward, and perhaps be promoted.

Going to the house where the thief was concealed he succeeded in his arrest, and was leading him away, when there suddenly gathered around them a whole band of thieves who had come to the rescue of their chief. With fierce looks and waving swords they told him that he must prepare at once to die. He gave up all hope of life; but said, "I cannot die just yet, as I am a Christian, and having been unfaithful heretofore I must first tell my family and friends about Christ and his Salvation." The angry crowd replied, "We will give you sufficient time for that purpose, but you must be quick about it."

Immediately his family and friends were assembled about him, and he began with all his power of persuasion to tell them of the only way of escape from the wrath to come. To his astonishment, and as by magic, the whole band dropped their swords and listened with the most wrapt attention. So impressed was he with the import-

ance of the occasion and the message he had to tell that he poured forth his thoughts with rapid utterance; and in an effort to speak with still greater effect he strove so hard that he suddenly awoke.

A companion who was sleeping by his side, asked why he had cried out in that peculiar manner, as it was just such a cry as a comrade uttered when he fell from a mortal wound received in battle.

This peculiar and vivid dream so wrought upon his mind that he could not rest. He felt that it was his duty from that time forth to preach the gospel to his kindred and nation, and he must do it come what would.

Just then he saw an account of Rev. Mr. Thompson having prepared a tent which he could move about, and in which he proposed to hold daily services. He went at once to Mr. Thompson and asked if he could have the privilege of drawing the cart in which the tent was carried, and also assisting in the services.

Mr. Thompson consented to this arrangement and he immediately resigned his place and gave up a better salary to begin this laborious and humiliating work. His great desire was to learn how and what to preach in order to save men.

Since that time he has gone out regularly, dragging the cart through storm and heat; and Mr. Thompson reports him to be faithful and useful in all his work. Whenever he speaks to the people he is better able to hold their attention, and interest them in his subject than many who have had years of training and long experience in addressing the people.

As Rijotei, the Korean, was led by a dream to search the Scriptures and thus found Christ, so has this man been brought by similar means to consecrate his life and all to the service of God. Is not this like the days of the apostles when in fulfilment of prophecy it happened as was foretold

by Joel? "I will pour out my spirit on all flesh, and your young men shall see visions and your old men shall dream dreams."

And should not the children of God rejoice in everything like this that will advance his kingdom among men?

## DARKEST TOKYO.

By IWAGORO MATSUBARA,  
Translated by KEINOSUKE KIMURA.

(Continued.)

### CHAP. V.—*Occupations of the Poor.*

The houses of this quarter are built in many rows which form characters like ㄩ or ㄗ. Often one may lose the path and become bewildered. I found that the occupations of the poor are of many different kinds. The greatest number of them are jinrikisha men. Then are to be enumerated day laborers and those who toil at various odds and ends of work. There are those who go about buying up rags and waste paper, those who pick them up on the streets, those who sell bamboo tubes for tobacco pipes, tinkers, repairers of umbrellas, dealers in baskets, tinnerns, varnishers, and many others who gain a livelihood by repairing old things. There are also storytellers, those who make puppet-shows, those who keep children who wear masks of lion heads and practice somersaults and other tricks, those who lend money on usury, those who keep goods to hire, those who write sign-boards, soothsayers, and sham-pooers. Many kinds of pilgrims, who go from place to place asking alms, are found living in this quarter. There are merchants who go to the country with many kinds of goods for sale, also small grocers, fishmongers who sell salted salmon or other dried fish, dealers in fuel, dealers in furniture, shopkeepers selling broiled

potatoes or candy for children, dealers in old shoes or old clothes, and merchants who sell goods on the streets at night. The work done in private, that is, what is done besides the ordinary industries, is considerable. They make match boxes, toothpicks, shoe strings, and stockings, or they fold tobacco leaves, cut bamboo for fans, polish hardware, and assort waste paper. Such kinds of work are almost innumerable. Such a variety of work being open before me, I could choose almost any one I liked; but what is earned by a day's labor does not amount to more than twenty or thirty *sen*, and often in some kinds of work one cannot get more than five or six *sen*. Therefore there is no place to welcome a new comer. But if, as in the case of day laborers, there is some overseer and one can get work under his direction; or if, as among the acrobats or those who hold shows that need many hands, it will be easy to get a situation. Now in this quarter such places cannot be found, and I concluded that I must take my first course in the university of the poor in some other locality; so I left this region and postponed more minute observation in this community to the last term.

CHAP. VI.—*In Search of Work as a Day Laborer.* Leaving Shitaya, I went to Asakusa and called on the overseer of the laborers on a certain street and asked him to give me some work; but my request was rejected, because there were many asking the same thing. Then I went to another street, visited another boss, made the same request and failed again. I went to another man and stated my desire to get some work in connection with the acrobats or something like that, but again no place could be found so soon. While I was thus wandering about, I learned something of the customs

of laborers in getting positions, friends helping one another, and I felt like the beginners of English who can read some books with the help of a dictionary; and I was so glad for this progress that I thought I would go everywhere to the darkest corner, and make investigations and observations.

After wandering about in many other places, I went to Samegahashi, which is in the southwestern part of Tokyo and one of the most miserable quarters. There I called on Shimizaya Yahei, whose name I had heard in other places. He came from some distant province and is now a boss, though he was a common laborer in the beginning. He is generous and kindhearted, and has the confidence of the poor and his words have some influence among them. When I expressed my desire before him, he said to me, "No body can get a living without working. Young men should not be idle." These are the mottoes whose truth he is experiencing every day. He soon obtained a position for me in a shop where remnants are sold for food. A shop for remnants! What are these remnants? They are the refuse and fragments from large kitchens. There are many words to express the condition of the poor, but I think none of them express it so well as this word, *remnants*. The shop where these remnants are sold is opened before me to receive me. How can I hesitate to enter? I almost fly in with joy. This shop is on the western end of the place. Upon the ground in front of the house five or six straw mats are spread, on which the dirty rice that remains unsold is dried. This is perhaps to be stored up for their famine. The house leans to one side and is kept from falling down by poles propped up against it. The eaves are rotten and the roof is covered with moss. It was built

in country style, so the greater part of the house has no floor, and on the ground baskets, tubs and other vessels to carry the remnants are put down in great disorder. But this dirty house is like a museum for me, where I can get much valuable material for my observation.

CHAP. VII.—*Shops for the Sale of Remnants*. With the help of Mr. Yahei I became a servant in the shop from that day. My duty was to go, with two other men, every day about eight o'clock in the morning, half past twelve, and again at eight in the evening, to the Military Academy with baskets and large vessels on a dray, to buy the remnants. I was not used to any labor and the work was very hard for me. I could endure its hardness, but as I was not used to the business I often made mistakes and was corrected by the master. While I was persevering, thinking this to be the first study of my course and that patience was important, I became quite skillful in management and soon I came to receive the honor of being called clerk by the poor people in the neighborhood. The remnants are very important food for the poor. They call them *barracks-food*, showing that they were originally brought from the barracks. The remnants sold in my shop were brought from the Military Academy. We got one basketful of rice for fifty *sen* and sold it for eighty or ninety *sen*. The remnants of other food were given us without any payment. There were about a thousand students and teachers in that school, so the remnants were often from three to five or six baskets; and also soup, fish and other food were given in great quantities. They made quite a large load on our dray and it was quite hard for us to draw the cart every morning and evening. Those who bought these things were the poor of this quarter. They valued them



very highly as if they were sweet food from the sea and the mountains. When we come drawing the cart, the poor people, old and young, men and women, stand on both sides of the street with baskets, bowls, boxes, or other vessels of convenient size, in their hands. They talk to each other guessing how much there will be or urging each other to go quickly and they come following us. In front of the house the people are waiting for us in crowds. No sooner do we enter the house through the crowd than each of them asks to buy some small quantity. Some want two *sen* worth and others three *sen* worth; here asking for ten pounds and there for five. Everything is confused and disordered. The pickles, boiled fish or vegetables are given out with the hands and the soup is dipped up from large tubs with a dipper. The rice is weighed on the scales, but when too busy it is measured with the eyes. The remnants of rice and other food are given like gifts when we buy them in the first place but when brought here and sold, they become commodities of great value. The people give every kind of food a peculiar name. Everything is prized highly. For instance, burnt rice is called *the tiger's skin*. Rice being boiled in great quantities, the part which is near the bottom of the kettle is nearly always burnt, and it has some yellowish color, and from this fact that name is derived. Every kind of remnants, tiger's skin or anything else, when brought here, becomes a valuable commodity for the people of this quarter. "To burn *olea fragrans* and boil gems," is said to express the luxury of the rich; but in truth this luxury is practiced not by the rich but by the poor, and especially by the poorest and the most helpless. Think how dear are the pickles, charcoal, or wood that the poor people buy, one

or two *sen* worth at a time. And how dear is the rice or wheat which they buy in small quantities. In the large kitchens they buy rice or wood in large quantities; hence even *olea fragrans*, or gems, are bought with the price of common wood or rice. But on the other hand, for the poor people who buy everything in small quantities, the price of rice is as dear as that of gems. How can they live easily boiling gems for food every day? But the remnants are as a merciful god for them to save them from this uneconomical housekeeping. Even a family of five members, if they buy twenty pounds of rice and three *sen* worth of other food, will be satisfied. That does not cost more than fourteen or fifteen *sen*, but if they were to cook themselves buying everything in small quantities, they must spend at least thirty *sen* a day. Therefore the shop for remnants prospers and occupies an important part in the living of the poor.

CHAP. VIII.—*The Poor and Their Food*. A great amount of wood may be saved in the kitchen of large shops, if only the cooks exercise a little more care. Echigo Denkichichi, a character in a novel, is said to have become the cook of a large shop whose kitchen had been managed most carelessly. And by his carefulness and economy he not only curtailed the expenses of the house; but he also made money from wastes, even so much as to enable him to start in business after three years. This is told as a special and wonderful case of thoughtfulness and economy. But this is not a special case by any means. Those who live among the lowly in the city and want to keep their household in good order, are more economical and more careful in their management than Echigo Denkichichi. But when he began to manage the luxurious kitchen of the large shop, with



his simple heart brought up by economical habits, it is quite interesting that there was conflict between two extreme habits. The things of the world are interesting when they combine in extremes. I was then an Echigo Denkichi in some respects. Before I came to this shop I could not recognize what value burnt rice or the entrails of fish had. I was thinking that the remnant pickles were to be thrown away, but the lives of the poor taught me the value of this food. When they are pressed by hunger, even the flour of old bread or dried vegetables become valuable commodities. The poor valued these remnants very much; accordingly I who carried them was respected and welcomed. In order to answer their welcome, I searched the kitchen to its corners and tried to get as many remnants as possible that they might receive a greater share. I was very sorrowful when I could not find anything there. But I was very happy one evening, when there were enough new remnants to make loads for three drays. I used to call such abundance "plenty" and scarcity "famine," to inform the people who were awaiting me, when I met them on the street on my way home. One morning, after three days' great famine when I could not find anything to carry home, I was greatly disappointed and felt sorry to see the disappointment of the poor people. But I did not return empty. I asked the cook to give me something and said, "Sir, I think you will not let them starve to-day; give me something, old bread or anything else if you can." Then he said, "If you want so much to take home something, there are some old beans to feed swine and some potato peelings to be made into a fertilizer for the field. The farmer is coming by and by, but you may take them if you want to." There were old rotten beans, potatoes

and burnt rice washed with water. Though they were not things to be eaten by men, I thought they might be some feast to those who had not eaten anything for several days, and so I carried them all home with me. When I returned, they welcomed me with great joy, but my "famine" turned their joy into disappointment. But some, seeing the load, cried out, "How much you have brought!" and my master said, "If that is rice, distribute it quickly." Others made modest request, saying, "We shall be satisfied with anything." The things were unloaded and spread before the people who looked at them wondering what was the feast to satisfy their hunger. I called the rotten beans, "sweet beans"; then the master asked me what it was. It was sold for a half *sen* per bowl. This rotten rice was not enough to supply the demands.

It is a very strange fact, but I thought it was philanthropy to sell these remnants and that I was a philanthropist. But this obliged me sometimes to sell rotten rice or vegetables and take money for what is good only for swine and to make fertilizers. If we look at the world with sharp eyes, we will find that the concerts held for saving the poor or things done in the name of morality and philanthropy, are not benevolence or philanthropy at all.

(To be continued.)

#### SUNDAY SCHOOL EXPERIENCES.

By YOSHIO OKADA,

Tokyo Ei-Wa Jo-Gakko, Aoyama, Tokyo.

I AM one of those who are interested in Sunday School work. I am indeed glad that I can do some work for God, in spite of my littleness in knowledge; and am glad to tell you of my Sunday School. It is at a day school established at Kanda in the name

of Christ, and is called Taisei Sho Gakko. It has about a hundred and fifteen children in it, their ages varying from six to thirteen; and there are four teachers in the school. The principal and one of the teachers, a graduate of my school, are Christians and earnestly working for these children. The Sunday School is held every Sunday morning for an hour. I and one of my friends go there every Sunday. The average attendance is eighty. These are divided into four classes and the lessons differ according to the courses of study and the teacher's own choice. Some are studying the Bible directly; some, practical stories of the Old and New Testament, illustrating the lessons with pictures, which the children in general enjoy. They are very much pleased with cards which are given them every Sunday. To them nothing is more interesting than to receive cards and when many have been received, to exchange them for more beautiful ones. I heard the other day that one of the little girls refused to go to the theatre with her mother, because she would not receive a card there. A beautiful characteristic of this school is seen in the association of pupils and teachers, between whom there is an intimate relation. At the meeting for children to which I go, the principal, who has been in other public schools, spoke of it, saying that there is an unusually intimate relation between the teachers and pupils. This was never seen in other schools in which he has been. This is a peculiarity of this school and is, no doubt, the gift of God. We must thank Him and must work for Him more earnestly. Thus these children are happy in their school, but they have many troubles without. They are surrounded by many children who do not know Christ, and they are despised by

these on account of going to a Christian school. Sometimes crowds of children come to ridicule them with nick names, sometimes they strike them, or tease them on the way to school and throw their books or slates into the canal. I have often heard of these troubles from my class. Once I spent a lesson hour for their sake with them in prayer.

Fearing and praying, I learn of God with them and ask Him to lead us in the true way and never let us turn away. I heard from one of the teachers, that the mother of some of the children came to him and said, "I do not know what to do with my two children. I cannot bear to see them despised and troubled by other school children, so I wished to change their school, and have often tried it, but they ask me with tears to remain here; therefore, my heart has been changed."

Now I want to tell you of one of our meetings for children. At first, we used one hour for the lesson, but it seemed a little long for these children; hence a new suggestion was made that we let the children have time to express their feelings and experiences. The result was to form such a meeting, so we use the first forty minutes for the lesson only, and the remaining twenty for children's meeting. All the children being gathered into one room, we pray or sing, the children speak of their feelings and tell whether their acts have been good or bad, and one of the teachers tells his experience with the hope of helping them; but no prayers of the children have yet been heard in this meeting. They show that they are deeply impressed with the teaching of love to enemies and neighbors and filial piety. I am more and more impressed with the wonderful good which is done among the children and the influence wielded by Sunday

Schools. I wish to give you a few instances which have occurred in our work. At one of the meetings, I heard how one of the girls had tried to love her enemy. She said, "I have always been troubled by bad boys. They are trying to ridicule us with the name of Christ, so that I try to escape from them whenever I see them. One day, one of these bad boys broke the string of his *Geta* in front of my home. I felt very sorry for him, so I mended it as soon as I saw that he was going with bare feet. Then he ran away without any unkind word and I was surprised that he said, 'Thank you.' " Another girl said a few days ago that we must receive Christ as well as God. In ancient times, Christ answered those who wished to stay among themselves that, He was not sent to preach the Gospel only to a part, but to all the people in the world. Thus Christ's teaching did not end with Judah, but it is very wide. The Japanese hate Christianity saying it is the religion of foreign lands. But to think so is a great mistake; therefore we must receive Him as our own God. Indeed, some of the older men, even wise ones, can hardly accomplish what these children have done and thought. I was much impressed with the difference between the children of Christian schools and other schools, and by it, I was more deeply awakened to the necessity of good teaching and of work for outside children who are now troublesome to others. I wish to close my letter, telling you of a boy who gave testimony before us concerning answer to prayer. Several Sundays ago, this boy said in the meetings, "I am now praying to be able to thank God fully, and my heart is full of thanks. I was greatly distressed, because it seemed that I would have to leave this school and go to my province with my father, I

cannot tell you how sad I felt to think I must separate from all my teachers, and, that which was saddest, I could not have any way to learn of God if I went to my country, because I knew my father would not allow me to go to church. Hence I prayed God with all my power that I might stay in Tokyo and learn fully of God. I prayed for this with all my power on the night when my father told me that we must leave Tokyo. On the next day, he changed his mind and said that I could go to school one more year in Tokyo. Oh! I danced with joy. Friends, this is the answer to prayer, therefore pray to God if you wish anything or have any trouble." He immediately came back in answer to prayer. This was a boy thirteen years old, the oldest one in this school. He left this school in great sorrow a week before, promising his teachers never to forget the teaching of God and to pray to God at all times. I have heard why his father determined to take this boy to his country. His father, who lives in the country, has rice-stores in Kanda, Tokyo. His grandfather has charge of one of these shops and this boy lives with his grandfather and helps him. But a great distress came upon them once, that is, they lost a sum of money in an enterprise which they undertook without the consent of the boy's father. His father came to Tokyo and treated the old man so cruelly that the boy could not bear to see it, and asked his father to stop his cruel treatment of the grandfather, for he would earn money by serving others or pushing carts, and would pay back the money little by little until all would be paid. He displeased his father and made him more angry, so the father determined to take his son to his country home. But the prayer of this boy had great power and changed his father's mind.



We are thankful that these children are learning truth, and instead of thinking for themselves they think for others. This is the difference between them and others. When I consider what a difference there will be in their future lives, I think we can hardly overestimate the importance of Sunday School work. In leading them I realize the truth of the saying, "A little child shall lead them."

### CHŌMEI AND HIS HŌJŌKI.

(*A glimpse of Japanese literature.*)

By JIRO MAEDA.

"I go to seek my own hearth-stone,  
Bosomed in yon green hills alone,  
A secret lodge in a pleasant land

\* \* \*

A spot that is sacred to thought and God."

EMERSON.

IF we make an excursion through the vast field of Japanese thought, feeling, and imagination, starting at a point more than 1,200 years back, it is certain that we shall often pause unconsciously amid the charms of pleasant woods, beautiful flowers, luscious fruits, singing birds, springing fountains, and murmuring streams. But I, a busy idler, being unable to make such a great attempt, shall try only a glimpse of our Japanese literature, and endeavor to give a brief description of that peculiar character, Chōmei.

Japanese literature, though its rudimentary buds had existed since the prehistoric age, only waiting for rain, began to burst into flowers with the Mannyō poets, in the dawning age of Nara, 690, A.D. In this early age, our literature was chiefly poetical; while prose, with but few exceptions, was written in Chinese. The subject, in general, was nature and historical events, and the style was rather natural than correct. This poetic literature, great in quantity, excellent in

quality, is said to be neither surpassed nor imitated by later generations. This first Nara period is therefore called the period of poetry, and the Mannyō-shū, a collection of 4,515 poems of the period, is called the sacred book of Japanese poetry.

The second period of Japanese literature begins with the removal of the capital from Nara to Kyoto in 794. In this period, the influence of Chinese literature and the Buddhist religion, which was unmarked in the preceding period, became prominent. The invention of "kana," that is; the Japanese alphabet, consisting of forty-seven characters, led to the speedy development of prose. With new elements and forms, literary productions, chiefly prose, became abundant,—indeed almost superabundant. Not only was the large but leisure-taking court of Heian the centre of literature, but all literary activity was shut up in it, and literature became a mere means of sport and amusement for tender, sensitive courtiers of both sexes. The writers were mostly female courtiers; the general subject was court life and love; the style was flowing, graceful, and elegant; in short, it is, though a puerile court literature, rich, excellent, and valuable; so that this period of Heian and that of Edo are called the two great epochs of the national literature.

After several decisive wars, the proud court nobles were pushed entirely into the background by wild warriors, the seat of government being removed to Kamakura in 1186, while the imperial court remained in Kyoto. Seemingly culture was swallowed up by savagery, but really this was not the case. There was not only the removal of the seat of government, but a fundamental change in Japanese society. Previously all of Japanese social life was confined to the capital,—nay, to the



court; religion, literature, manners, and fashions, all were of the court. But now society becomes extended, and its religion and literature become popular. In this age of Kamakura, the Buddhist religious movement manifested unparalleled activity, and wrought a deep, penetrating conversion of the Japanese mind and heart. After the middle of the preceding age, on account of the fact that governmental intercourse with China ceased, and, therefore, students stopped going there, Chinese literature in this land largely degenerated, and the writing of formal Chinese became an impossible task; but, on the other hand, however, the Chinese language with Buddhist technical terms fed our Japanese vocabulary, and then, the stock grew large and the expression of thought became free. During the terrible wars and disturbances, the people, struck by wonderful changes, and, moreover, deeply affected by Buddhism, learned something of human life, and grew serious and thoughtful. Comparing these three periods, the first was like an innocent, bright boy; the second, like a talented but gay, fashionable girl; and this third is a serious, thoughtful youth. Thus the new age and new society earnestly hoped for geniuses to cultivate a new field of literature.

Chōmei was born and grew up in this very time and society. But it must be said that he was scarcely conscious of the calling of the Muse, and never had the ambition of putting on his forehead a wreath of laurel. His outer, worldly life deserves no attention. Indeed nothing is known to us, except that his boy-name was Kikudayū, and his father and grandfather were priests of the temple of Kamo; that he was appointed to the fifth rank of nobility in 1161-2; that he became an adept in poetry and music, and was, for this reason, a favorite with Emperor

Gotoba, and thirteen of his poems were selected for the imperial collections; that he asked the Emperor to be appointed to succeed to his father's priesthood, but that his request was not granted, and lastly that, shaving his head and giving himself the Buddhist name Ren-in, he turned his back to the world at the age of fifty. But notwithstanding the barrenness of his outward career he was immortalized in history by his literary merit, by his works, especially by the *Hōjōki*. Though he turned his back upon the world, yet he was a son of the time and its society. He could not transcend his age, but only could read and grasp the age in its deepest significance, in its highest reality. And he was impelled to be the representative of the age, to manifest its innermost life, to confess its innermost thought. He was not an ordinary man of letters who writes for writing's sake. He was too noble, too upright to wield his free pen "to please," as Shakespeare and Goethe did. As I said, he did not seek to become a brilliant star in the sky of letters; but only led a pure, simple, retired, and solitary life, guided by the voice of his conscience, which life he expressed in letters. His *Hōjōki* is a small booklet, almost like a Japanese translation of the "Preacher" of the Old Testament; and the contents of the two bear some resemblance to each other. If voluminousness constitutes the value of literary efforts, Herbert Spencer must be the greatest author of the world. But never! The reason why the *Hōjōki* is precious is similar to the reason why the Book of Job is precious. The only difference is that the former is the record of a Japanese Buddhist's experience, while the latter that of the struggles of a Hebrew man of God. The *Hōjōki* is indeed the autobiography of Chōmei,—of his essential inward life. I hasten now to present the general

outline of this work, in order that we may know who the man was, and what his mission.

At first he confesses that during forty years of life after his understanding was awakened, he happened to see many of the strange things of the world. He happened to see a terrible fire in 1177; a fearful whirlwind in 1180; the troubles of moving the capital from Kyoto to Fukuhara, and the desertion of the old capital while the new was not yet built, and the return to the old in the same year; a starving famine, followed by an awful deadly pestilence continuing for two years, during which also occurred pitiful tragedies of young men and women preceding their lovers in death, by giving up all their food to the latter, and of parents making the same sacrifice for their children; and dreadful, destructive earthquakes in 1185. And he depicts and presents these events like a panorama. He had expected that men being struck by the vanity of life, would turn away from the impurity of their hearts; but he found that they never did so in reality. He laments that he, being born in such a mean world, has had to see such sorrowful things.

Difficulties of life!—Human life is vain and empty. Moreover there are numberless troubles, according to one's place and position, and these constantly disturb his mind. "If one dwell in a close street, he is in danger of fire; if in the remote country, he has much trouble in going and coming, and is in fear of robbers. The powerful are very avaricious; a bachelor or a widow is much despised by others. If one have riches, he is in fear; if poor, he is in much anxiety. If dependent, he becomes a slave; if he brings up another, he is engaged as a servant of love. If he follow the world, it is troublesome; if he acts independently, he will appear wild or mad.

What place shall I occupy, and what work shall I do, to rest my body and to pacify my soul, even for a moment?"

Chōmei, who has thus seriously observed the world, and is severely afflicted by its changeableness, emptiness and wickedness, is now entirely overcome by sadness and grief, and soliloquizes on life, in a heavy, faint voice, in long, deep breath, as follows:

"The stream of the river is perpetually flowing, but it is not the same water for any two moments. As bubbles on the surface of stagnant water, now form, now disappear, and never remain for a long time; so the inhabitants of the world and their habitations are also evanescent. Countless habitations of noble and ignoble men, in long drawn out rows, in the splendid capital,—do they not disappear generation after generation? Is it not really so? In fact, among them the old houses which were reared in old times are very few. Some fell down last year, and are built anew this year; some large houses are destroyed, and small ones take their place. The people dwelling in them likewise are changing. The place is the same, and its habitants are still numberless; but of those I saw many years ago scarcely one or two in twenty or thirty are here now. They are born in the morning, they are dead in the evening,—it is much like the foam of water. Whence does man come, and whither does he go? For whose sake does he trouble his heart, and how can he give his eyes pleasure, in this temporary sojourn? It is never known! Houses and their masters hasten to death in the struggle, like dew on the morning glory. Now the dew drops, and the flower remains. Though it remains for a moment, it is immediately withered before the morning sun. Now again the

flower has drooped, and the dew has not yet vanished. But though it has not vanished yet, it never waits for the evening." This, I think, is the first touch on the deep questions of life in our Japanese literature.

Chōmei once dwelled in the house of his father's mother, and remained there for a long time. Afterwards the relationship was severed, and then at the age of over thirty he built a hut which was one tenth the size of his former dwelling-place.

Now he regretfully confesses that he has been lingering in this vain world, and has troubled his soul, for more than thirty years. Having passed through the changes of the years, he has involuntarily discovered the shortness of his destiny, and has now become thoroughly tired of this weary, wicked, unreliable world; this poor, troublesome, restless life has become utterly intolerable. I have heard that Schopenhauer mocked at the world, and said that it is the worst of all possible worlds, and inferred that sleep is better than waking, and death than sleep. But he was very fond of the applause of this worst possible world, and was so careful of his life that he fled from place to place in fear of pestilences. That German philosopher was bold in words, but timid in action. Whereas, for this our serious pessimist, it is never possible to disunite his thinking, saying, and doing,—his philosophy and his practice. So that at last, in the fiftieth spring of his life, he gives his last and decided farewell to this world, and leaving the familiar scenes of his home and of the world, retires to Mount Ōhara.

(To be continued.)

## THE DESERTED FLOWER.

A free translation by Mrs. TEI FUJII.

### CHAPTER II.

**M**ORNING breaks. The beating of drums and the blowing of horns are heard everywhere. Red and white banners on the old castle walls are lazily waving in the soft breezes. The streets are crowded with people who have come from all directions to see the triumphant march of the proud army returning from the war. "Make room, O ye people!" the busy herald cries; "the army has come." Then the song of victory is heard. The valiant soldiers sing of country and of war. Their weary feet are moving in perfect order. Their drawn swords and naked spears glitter in the morning sun. Shouts of "Welcome home!" and "Long live our brave soldiers!" rise from the people like the noise of many waters. The faces of the soldiers are lighted up with joy. What a sight for the heart and the mind! Victory!

One of the bystanders said, "Why, neighbor mine, that Takemitsu is such a hateful fellow; but this time he has won a glorious victory. Indeed, he is a great conqueror. See! there he comes so proudly on horseback."

Takemitsu, the conqueror, the Commander of the army, came riding on a richly caparisoned steed. He himself was dressed in a gorgeous war uniform, and his face wore a proud and triumphant look. The gates of the castle were opened widely to receive the beloved army and a fine reception was given to all. Rockets pierce the heavens. Thunder shakes the earth; fire burns the sky; and all is in the spirit of triumph. The soldiers drink. They are merry. They sing and dance. Oh! it is a proud, a merry day. At the residence of the Lord of the castle a great feast is made for the conqueror, Takemitsu. The Lord is greatly rejoiced over the success of



Takemitsu. He entertains him as well as he can. The feast runs its course.

"Well, you are a faithful warrior. Your deeds are beyond my poor praise. By your merit I can sleep very soundly from to-night. Name what reward you wish, and you shall have it."

"My Lord, I have done only an insignificant deed. For your words of praise, though unmerited, I am truly grateful. We are indeed very safe from our enemy. I have burned that famous temple and many stately buildings, and the fort of the foe is entirely destroyed."

"Your plan of war was excellent. Now drink more and be merry. I will call my daughter here and she will entertain you."

The face of Takemitsu beamed with joy. He longed to see the fair maiden. His one great wish was to make her his wife. Her soft image had been with him in all his recent battles. He loved her.

The Lord called with a loud voice, "Matsue, ho! Matsue."

"My Lord, I am at your service."

"Go and call my daughter here to entertain her future husband."

"But, my Lord, my Lady is not very well; and she is unable to come out of her room."

"Well, at any rate, she can play on the koto for us. Go and ask her."

The maid was obliged to obey the command.

Alas! the flower once so bright and fair is now fading away. It is only two months since she was deserted, but to her it seems long years. Though everything around her bears the mark of wealth and luxury, she finds delight in nothing. She seeks to be alone day and night, to think of her lover. Where is he? How is he? She secludes herself from the world and her every comfort is to read the sacred prayer-book of Buddha. Whenever she reads this precious book, it

makes her feel that her loved one is, at the same time, reading it too. Her favorite koto remains untouched for a long time, but to-night she feels especially gloomy and sad; so she begins to play on that instrument. To her surprise, her father and Matsue, the maid, enter her room.

"My daughter dear, you must not stay in your room all the time. Come and entertain us with your koto. Come and see your future husband, who is so brave and good."

She could not make any reply. She cried out in anguish. Her heart seemed to be breaking. The father showed some pity and sympathy; but not knowing her secret sorrow, he went out and left her to cry alone in exhausting bitterness.

The faithful Matsue cries too, for she knows her heart so well. Woman's heart knows woman's heart.

"My Lady must not weep so much, and yet I fully and freely sympathize with you."

"I do not know what to do, dear Matsue. Though I tell my father not to trust so much in Takemitsu, he does not hear me. What he has once determined to do he will do. Oh! what shall I do?"

"My Lady, please be calm, and never do anything to make us worry about you. Please trust me. I will do something in this matter."

She was somewhat comforted by that faithful servant. Ah! she needed comfort. Day after day her father urged her to marry Takemitsu. She must now give a decided answer. What could she do? She thought only to die. So one night when all was still save the soft wind of summer, she made ready to die.

"Dear father, I am thy very disobedient daughter. Since my mother died, thou hast been so good and kind; but only this time I cannot obey thee. It is very hard, but I cannot tell my secret. I die without thy consent. I once pledged myself to be my true



lover's wife. I am left alone now. In heart I have but one true man and could have but one true husband. Therefore I cannot hear thy urgent words any longer. Oh! forgive me, dear father. I know you will miss me; but let thy daughter die the death of a woman true and chaste. ....My dear faithful Matsue, forgive me. I must die."

She thought of these dear ones. With firm resolve she opened her prayer-books and prayed to the gods that she might meet her lost lover in the next world. Her little sword was drawn from its sheath, and with the murmuring of prayers she was going to thrust it into her beautiful throat.

Just at that moment the faithful servant, Matsue, rushed into the room and snatched the sword out of her hand.

"Lady, O my Lady! you are too unkind not to let me know the reason of this. How many times I have told you never to be discouraged! wait, and trust to me. Think of my anxiety. Think of my sorrow. I would die for you. Do yourself no harm."

"I knew that you would say so. How can I disobey my father? Yet how can I marry that man?"

"Then there is only this one way. Come near to your servant and I will tell you."

She whispered something in her ear, and the Lady seemed very sad. Consent was granted. It was that they were to leave the house and follow the man who had gone before. If they must at any time become nuns, then they could ask forgiveness from their benefactors. Till then they were to go away unknown.

With only a few things in their hands, they walked noiselessly out of the room. The Lady saw her father's bedroom and her heart throbbed with deep emotion. She said to her maid, "Look, Matsue, yonder is my father's bedroom, and I, a most disobedient

child, am leaving him. This may be my last to see this place. Father, I will pray for thee long life, and please forgive me."

They stood hand in hand and wept. It is midnight. Not a moment is to be lost. After looking at the father's bedroom they went out of the first garden. They walked cautiously and were almost through the gate, when suddenly a deep stern voice was heard.

"Wait, creatures; who are you at this late hour to be walking in this garden? I am the watchman of this night. Tell me your names, or I will kill you."

The naked sword was raised in the dim moonlight. The two women trembled but kept quiet, and their disguised bodies could not be recognized. The naked sword was raised in the dim moonlight. Matsue took the sacred prayer-book of Buddha and struck the man a blow. By the power of that prayer-book the man fell down. In that happy moment they fled from the jaws of the lion and left all behind. Before them lay the most holy purpose of love and faithfulness.

(To be continued.)

## AN OLD WOMAN'S SUNDAY.

A TRUE STORY.

By TAKAGI SUZU.

ON last Saturday, two teachers of Hinomoto Jo-gakkō came to my door. I was so glad, for I always like to see the kind teachers. As they were in a hurry and could not come in, I hobbled to the door to see them; I am an old woman, you know, and half my body has been paralyzed for many years; so I cannot move easily, though I suffer no pain. After a few kind words, one of the teachers asked whether I should not like to come to the meetings on the morrow.

How I had longed and prayed to

see the new school and chapel, and now the Lord had heard my prayer!

So I said, "O yes, I should like very much to go to-morrow and be present at the Lord's Supper once more before I leave this world."

Then she answered, "If you would like to go so much, I will send a *jinriki* for you."

My heart rejoiced and wanted to answer, "Please do, thank you," but as I am sick, I hesitated and looked at my daughter's face, thinking they might be displeased if I said, "Yes." Then my daughter answered for me, "She will be very glad to go, I am sure."

Then the teacher returned, saying, "I will send the *jinrikisha* before nine o'clock; be all ready."

What a busy time I had then! I began to think of the many things needed for the morrow, and asked my daughter to bring out my dresses; for, as I never go out of the house, my clothes are packed away in the bottom of a deep chest.

We consulted together about which dress I had better wear, and at last the selection and plans were all made.

The day seemed to me to be very long, though it was a very happy one. When my son-in-law returned from the office, I told him about the teacher's invitation and he too was very glad. So I was still happier than before, and that night I could scarcely sleep.

Of course I wakened early in the morning and looked out, hoping it would be a beautiful day. It was raining hard! I was so disappointed. Still I did not give up all hope, for I thought perhaps the *jinrikisha* would come, even if it did rain. So, against the advice of my children, I dressed very early; for I said, "Even if the *jinrikisha* does not come, I can have the pleasure of getting ready to go." Then I waited anxiously. Nine o'clock struck, but

no *jinrikisha*; so my son and granddaughter went to church, leaving me behind. Almost against hope I kept praying that I too might go, just this once more before I die.

My daughter at last said to me, "I had better go to church now." It made me more anxious, but just then I heard the sound of wheels. Surely it must be for me. Yes, it stopped before the gate. The *jinrikisha* had been delayed, and so was late in coming.

With my daughter's help I at last got into the *jinrikisha* and started, she walking by my side.

It was raining, but I did not mind it at all. While riding in the *jinrikisha*, I thought how though we often encounter obstacles in this world, rain, snow, and storm and every hope seems blasted, still God, our Father, shows His kindness, when we are almost in despair. So, however the way seems to us, we should trust Him. When we came to the church, I was surprised to see such a wonderful building. It has glass windows and a swinging, instead of sliding, door, so it makes no noise when opened. My faithful son-in-law came to the door to help me into the church. He carried me into the building. There is a high place at one end for the preacher, and everywhere benches for the listeners. Then I began to look all round; the building was as high as the large pine tree in our yard, and the windows were all glass. On the high platform, a beautiful flowered carpet is spread, and there stand three large nice chairs, a beautiful pulpit, and, beside it, a stand for the lamp. Opposite the pulpit is a little gallery. By this time I felt very warm, as a stove warms all the room.

At first there was Sunday-school. There are five classes,—the men's, women's, and three children's classes. The teacher of the women's class

brought them to the place where I was seated so I need not move at all. She taught us how kind Abraham was to Lot. Then the men took the carpet off of the pulpit and beneath was the baptistry filled with pure water.

Then the pastor Yoshikawa baptized a man of middle age who had professed his faith in Jesus, and desired to follow Jesus' example. As he was buried beneath the water in the name of the Father, Son and Holy Ghost, we all sang "Nearer, My God, to Thee." Then a little girl from school with bright, happy face went to meet the pastor and he baptized her also; as they came up out of the water, we sang "Jesus loves me." I thought, as this little one was baptized, of the time I followed Jesus. I am an old woman, almost at the end of life, and have had but a feeble body to give to His service. But this girl, entering the Christian life in her childhood, has her whole life before her to use for Him.

The sermon which followed was Matthew x. 37. Though man often tries to lead people to Christ by sweet words, yet Jesus teaches truly. He did not hesitate to use such strong words as those, in the text, "Whoso loveth father or mother more than me, is not worthy of me."

After that we had the Lord's Supper. It had been a long time since I had been present at this blessed ordinance. The bread that I took reminded me of His torn body; and the wine, His blood shed for me. He was crucified for such a sinful person as I. How much He loves me!

I wished to call and see my sick sister on the way to school, so my daughter asked the teacher. She said it would be nice. My son-in-law accompanied me to her house. How glad she was to have me call! It did my old eyes good to see her

in her home and she too was pleased. I took dinner there.

At about two, we came to the school. Again I was astonished to see the foreign house and the new school building. The Lord has been very good to us Christians in Japan. We were taken to the large school room and again I was seated beside a stove. Here in the school was a meeting for the remembrance of the dedication of Hinomoto Jogakkō one year ago. Several men earnestly addressed the pupils. One of the teachers replied for the school, saying, "I have been made to see during the past year that this Hinomoto Jogakkō is for the soul's salvation as well as for the training of the minds of the pupils. In some of the pupils, they had been such a change of heart, that it seemed like a miracle. And many of the hearts of the pupils seemed to have been touched by the Holy Spirit's power. This is a great miracle in these days." The pastor addressed the girls in regard to their hope for the future of Japanese girls, that they would be good wives and mothers, and help their husbands. As once upon a time, when her husband was discouraged in the war, a wife cut off her much prized hair and offered it to her husband that he might use it for his arrow's string; so like this, you must be helpmeets. But above all, he charged them to seek first the kingdom of God, and then all other things would be theirs. I thought I am near to the end of life's journey, but how much may not these girls accomplish as they are beginning thus early, learning the true way.

After the meeting, oranges and leaflets were given.

This is the first and only time that I expect to come here, though I wished very much to see all the rooms; but I was afraid the teacher would not allow it, because it was Sunday. But my daughter asked

her for me and she permitted it, as it was probably the only time. Then she took us from room to room. The bed room, dinning room, and parlor are perfectly different from Japanese. At first I was only surprised, but afterward I remembered the many beautiful, curious things.

I felt so happy as I sat in the dinning room in a chair near the fire, that I said to the teacher, "I am perfectly content. This must be like heaven;" and I said, "I am ready to die now. I have seen all the things that I wanted to." Though my daughter had described them to me, I could not understand. Before I left the school, the rain had stopped and the sky had cleared. So in our life: that which begins dark and seems about to cause us disappointment, must end, for the Christian, in the sunshine of heaven. I have felt happier than ever before since that time, and hope this joy may henceforth always be mine.

#### A BENEVOLENT PAIR.

THE story of Mr. Hongo as told by the *Shin Choya* is almost romantic. More than once allusions have been made in these columns to his philanthropic work, but the public has not hitherto been told how he came to be what he is. Originally apprenticed to a merchant in Kyoto, he gradually attained a responsible position with corresponding command of means. Circumstances then led him to sow a considerable crop of wild oats, but apparently his dissipated mood did not last long, for we find him after a few years in Tokyo serving as a clerk in the Department of Communications. At this time he seems to have conceived the idea of devoting himself to the sustenance of orphans. He collected five destitute children and established a little orphanage in Bancho. Finding that his official

duty interfered with this self-assigned task, he resigned his position and became a shoe-black. In Japan a shoe-black is not a person who plies his trade in the streets, but a man who goes from house to house polishing the inmates' foot-gear. It was a sharp transition from an official to a shoe-black, but Mr. Hongo managed even in his new capacity to earn money enough to support himself and his orphans. It may well be supposed that he soon discovered the need of a wife under such circumstances. He set about finding one in a very practical way, for he applied to the Director of a girls school in Tsukiji who, however, did not receive his suit with much favor. But the story got abroad, and a young lady, Miss Hidé Akimoto, became so much interested in Mr. Hongo that she sought his acquaintance, and despite her father's opposition at the outset—for he, as a prosperous banker, naturally objected to marrying his daughter to a shoe-black—she ultimately succeeded in obtaining consent to the marriage. Mrs. Hongo applied herself with not less zeal than her husband to the work of charity, though she was sometimes obliged to sell her clothes and jewels for the support of the orphanage. This hand-to-mouth life continued until 1891 when the destructive earthquake in Gifu created a new opportunity for usefulness in Mr. Hongo's line. He and his wife were asked to undertake the bringing up of twenty-five orphans, and they consented at once, for they seem to have been imbued with the firm conviction that means would always be found for any benevolent undertaking, however extensive. Prudence was certainly cast to the winds when a man who had hitherto been embarrassed to support five orphans suddenly undertook to maintain five times that number. But after all, Mr. Hongo's faith was well founded.



Aid has invariably been forthcoming at the darkest times and he succeeded last fall in completing three buildings at Mishima, a village on the road between the Shiobara Spa and the Nishinasu Station on the Uyeno-Aomori line. They are very modest edifices. The land on which they stand has been given by Mr. Mishima, a wealthy man of that district, and the institution is called Gyosei-Ikuji-yen, or the Orphanage of the Morning Star. Fifty children are supported there now, and how the feat is accomplished, we are unable to say. The whole story is worth recording.—*Japan Mail*.

### ÔKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT II.

SCENE II.—*The Dutiful Daughter makes Complaint to an Official in Person.*

(Near Suidobashi, a bridge on the river dividing Hongo and Koishikawa, stands a small house on the wayside. Two servants, one with a basket of vegetables and the other with a letter-box, are resting and talking.)

FIRST S.—You are now serving Mr. Takanawa, are you?

SECOND S.—Yes; in our room we can have good games. Will you not bring some wealthy friends of yours with you?

FIRST S.—Yes, I will do so; but doesn't your master scold you?

SECOND S.—No; my master is vicious and covetous. He takes presents and bribes from both Dai-myō and common people. So it is no wonder that he is liberal in allowing our gambling.

FIRST S.—I feel envious to hear that. My master, Abe Shirogoro, is a friend of Mr. Ôkubo and is very grave. He is liberal in giving our wages, but if we do anything like

gambling, at that moment we will be dismissed.

SECOND S.—Yes; I think that is true with your master. I am on an errand. I cannot waste time any longer. I will see you again.

FIRST S.—I must go too. I will call on you in a few days. Give my regards to Nanbu, Jōshū and others.

(*They stand up giving some money to the host of the house.*)

HOST.—Don't be in a hurry. Thank you for your present. Please come again.

(*They go out. Enters O Rui, the daughter of Suzuki Genzaemon. She has escaped from the house of Takanawa and come here, Seeing the house, she stops before it.*)

HOST.—Please come in and rest. Are you going to the Zōshigaya temple?

O RUI.—May I ask you whether any high official of the government passed this way?

HOST.—Yes; the ministers all reside on the castle grounds; but, let me see,—yes, Miura Shima-no-Kami, an official, passes here; for he lives in Koishikawa.

O RUI.—And did Mr. Miura pass here already?

HOST.—No; not yet. (*Looking at the sun.*) It is about two o'clock; so he will come very soon.

O RUI.—Then, will you please let me stay here?

HOST.—Yes; come in; be at ease and rest. (*O Rui enters the house and sits down.*)

O RUI.—Will you please lend me the ink-box and pen? (*Searching her pockets.*) And some paper?

HOST.—Yes, willingly. The pen is all worn away.

O RUI.—Thank you; that will do. (*O Rui is busy—writing. Enters a peasant and his wife in strange costume.*)

PEAS.—My dear, I was much surprised to see the temple of Denzū-in. It is ten times as large as that of

our village. I heard that the temple is for the mother of Kubōsama.

WIFE.—So was I. Those temple grounds are almost twice as large as our whole village. It is very uneconomical to leave it uncultivated in that way.

PEAS.—Yes, truly so. If we were to cultivate all that ground and could be exempt from paying taxes, in four or five years, we should become as rich as the Lord of Oyama Shinden.

WIFE.—Oh! don't be so covetous. You will be punished by Buddha.

PEAS.—Yes, you are right; we must not be punished. *(They walk on, talking; an official comes along with many servants. The peasant runs against the official.)*

SERVANT.—Get away, rustic fellow! *They fall down, and after the official has passed, they get up.)*

WIFE.—That Samurai looked fiercely at me.

PEAS.—I thought I should be killed. Oh! fearful.

WIFE.—Oh! Yedo is a terrible place.

PEAS.—We will go on.

HOST.—Please come in and rest.

PEAS.—Thank you; but if we run against a Samurai again,.....

WIFE.—We want to go on. *(They go out, thanking the host very politely. O Rui has finished her writing and rolls up the paper.)*

O RUI.—Thanks. I return you this box. And, sir, when Mr. Miura passes here, will you tell me?

HOST.—Yes, all right. *(O Rui is waiting, and soon enters Miura Shima-no-Kami in a sedan-chair preceded and followed by many servants, carrying spears, raincoats and other things, in a great procession. The host of the house tells O Rui that Mr. Miura is passing; then O Rui rises and runs to the side of the sedan-chair.)*

O RUI.—A petition. *(Attendants seeing this.)*

FIRST AT.—No petition is allowed to be made on the way.

SECOND. AT.—Stop.

ALL.—Stop; wait. *(The procession stops. O Rui taking the paper in one hand cries out with all her might, notwithstanding the interference of the attendants.)*

O RUI.—Please hear my petition. It concerns the life of my father. *(Attendants still prevent her. Shima-no-Kami speaks in the sedan-chair.)*

SHIMA.—Stop the chair. *(One of the attendants opens the door of the chair and the servant brings the shoes. Shima-no-Kami comes out wearing a sword and holding another in his hands.)* If your petition concerns your father's life, I cannot pass you; and I will hear what you have to say. Who are you?

O RUI.—I am the daughter of Suzuki Genzayemon, a rōnin, living at Koyanagi-cho in Kanda, and my name is Rui.

SHIMA.—And what is your petition?

O RUI.—It is written in this paper. Please read it. *(An attendant gives the paper to Shima-no-Kami. He takes it and looks at the cover.)*

SHIMA.—Who is the accused?

O RUI.—Takanawa Gyobushō, the chief officer of the guards.

SHIMA.—What? *(Ōkubo Hiko-zayemon is passing this way, and seeing the crowd, he is watching what is going on; and when he hears O Rui say that the accused is Takanawa Gyobushō he comes forward to Shima-no-Kami and looks piercingly at O Rui.)*

HIKOZA.—You wretched woman! What a wicked woman to make complaint to Miura Shima-no-Kami, in person! Oh! you are going to dishonour me. *(O Rui is surprised on hearing the name of Ōkubo.)*

O RUI.—Are you Mr. Ōkubo? Your name is very familiar to me; yet this is the first time for me to see you. I have done nothing to be scolded by you.

HIKOZA.—What! nothing? Mr. Shima, this is the truth. I am

ashamed to speak of it, being already seventy-eight years old. But this woman was a servant in my house, and I fell in love with her. But when it was discovered by my old wife, she got very angry; so to avoid trouble, I dismissed this woman last month. I told her that I would give her something when she got married to somebody else. She comes to my house often asking for the fulfillment of my promise; but, as you know, I am always poor and cannot satisfy her. Enraged by this, wanting to punish me, she has made this complaint to you. Now I see that the maxim, "It is difficult to support fools and women," does not deceive me.

SHIMA.—Then, was this O Rui your servant?

O RUI.—Oh! no. That is utterly false. My father, Suzuki Genzayemon, is now at Takanawa Gyobusho's,.....

HIKOZA.—Stop! What shall I do if such a thing is heard by Takanawa? O Rui, hear me, though you are just in accusing Takanawa; no,—not Takanawa, but me; if you lose the case, your father and you must lose your lives. I ought to punish you for bringing dishonor upon me. That, however, would only increase my dishonor, and I cannot do anything against you whom I once loved. So I will settle this matter for your good. (*By this O Rui understands what Hikozaemon means.*)

O RUI.—I thank you, Mr. Hikozaemon. (*Bows to him, and Hikozaemon laughs purposely.*)

HIKOZA.—Ha, ha; bringing dishonor upon me, do you thank me? Mr. Shima, now you have heard all the matter, please keep it a secret; and I hope you will hand this woman and that paper over to me. (*Shima thinks there is something secret, and consents.*)

SHIMA.—Yes; all right. As it is your request and she is your servant, I will keep this matter a secret.

HIKOZA.—Thank you for your kind consent. (*Puts the paper in his pocket.*) Please don't tell it to others; I am ashamed of my love affair.

SHIMA.—Don't worry about it; I will never tell.

HIKOZA.—I am glad to hear that. (*Thinking a little while.*) Mr. Shima, I have another request to make of you.

SHIMA.—Yes; what is it? I am always glad to serve you.

HIKOZA.—Nothing special; but may I borrow your sedan-chair to go to my house?

SHIMA.—Yes; certainly. My house is very near here, and it will be pleasant to go on foot. You are welcome to it. Please get in.

HIKOZA.—Thanks; then your coolies too? (*Facing O Rui.*) Get in this chair.

O RUI.—What? I in this chair?

HIKOZA.—Get in, I say. (*He compels her to get in.*) Coolies, carry this chair to my house.

SHIMA.—Then, Mr. Hikozaemon, I bid you good-bye.

HIKOZA.—I will call on you some day to express my thanks.

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

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By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued.)

OF Shintoist journals mention might be made of *Kaminagara* ("The Dignity and Righteousness of the Gods," founded in 1885 in Tokyo), *Taishakyō Zasshi* ("Journal of the Doctrine of the Taisha Sect," founded in 1886 in Kitsuki [Shimane]), *Oyashimagakkwai Zasshi* ("Journal of the Eight Great Islands" [Japan]; founded in 1886 in Tokyo) and *Shinto*

("Shintoism;" founded in 1890 in Tokyo).

I would also make mention of the following persons: Chisō Naito (historian and Chinese scholar, and until recently professor of Chinese philosophy in the Imperial University), Kansuke Okamoto (business manager of the Kurile Islands Society), Nangaku Fujisawa, Ōkoku Okamatsu, Tsumeji Nemoto and Kan Kurita. These are Confucianists. Among the genuine Shintoists men like Sawanosuke Nishi (publisher of *Kokkō*, *Onna Kagami* and *Seikwa*), Kōhei Aoyagi (publisher of *Kaminagara*), Keizui Morishita, Raiyō Tanaka (Japanese scholar), Sompuku Senke (member of the House of Peers), Masamochi Yoshimura (Japanese scholar), and others occupy a prominent position. Buddhists also like Tandō Shindō and Jitsuzen Soji take a warm interest in the nationalistic, Shintoistic operations, and so likewise do we find Enryō Inouye among those who favor Confucianism. Finally, Tetsujirō Inouye (professor in the Imperial University), Ei Nose (authority on pedagogy), Shigeki Nishimura (officer in the Imperial Household), and Hajime Ōnishi might here yet be cited as those who, while neither Confucianists nor Shintoists, nevertheless advocate for one reason or another the preservation of the national ethics, at all events in a form rejuvenated by means of modern philosophy. Shigeki Nishimura might pass as approximately a Reformed Confucianist.

At the head of this group I may justly place the Imperial Rescript of October 30th, 1890, since it lays down the positive general principles which serve to regulate the conservative, nationalistic movement. With it naturally goes the commentary which Tetsujirō Inouye has written on it—to mention but one of the large number of such commentaries.

The Imperial Rescript of October 30th, 1890, plants itself upon the

basis of the old Japanese ethics. It extols loyalty to the ruler as the most beautiful blossom of the national Constitution; admonishes subjects to be obedient to parents, gentle and considerate to brothers and sisters, peaceable and agreeable in the married state, true and reliable in friendship, respectful and temperate, friendly and benevolent; directs them to be industrious and eager to learn, develop their intellectual and moral endowments, advance public interests, honor the Constitution, obey the laws of the state, and give the Imperial House loyal and energetic support in every case of need. This principle (*Tau*), the emperor declares, has been handed down from the forefathers, is infallible and suitable for all times. He promises that he will himself faithfully obey it.

Among others, Tetsujirō Inouye, a professor in the Imperial University, has written a commentary on this Rescript (*Chokugo Engi*, 1891), and elucidated the same in a lecture (see also the *Japan Weekly Mail*, xvii., 747). In addition to opposition to Christianity, in Tetsujirō Inouye's commentary there appears also quite plainly the hostility to Chinese morality which is characteristic of the more pronounced form of nationalism.

We learn from him that even before going to Europe (Tetsujirō Inouye was for a considerable time Japanese lecturer at the Oriental Seminary in Berlin), he had the same ideas to which the Imperial Rescript gives expression, and for that reason he has now also given an exposition of the same. In complete accord with the intent of the Rescript, Tetsujirō Inouye demands that in the instruction given in the schools in practical ethics the old, national ethical principles of child-like and brotherly obedience, loyalty and fidelity should be emphasized and inculcated. To these he also adds the principles of mutual co-operation and of patriotism. The ethics of a



people, says he, develops slowly in the course of time, and then bears the impress of the national genius. It must adapt itself to this national genius, if it is to produce any salutary effect upon the people and prevent the overthrow of their social order. Western ethics, especially Christian ethics, is on this account unsuitable for Japan. The west does not know the principle of obedience and loyalty in the same degree as Japanese morality demands. Consequently it is impossible to blend the ethics of the east and that of the west into a harmonious unity. Even if we could do this, it would be of no advantage to us, but rather a disadvantage. Christianity has set up the dubious principle of the equality of all men. Buddhism is much more closely related to Japanese sentiment than Christianity. Moreover, Tetsujirō Inouye has some objections to make also against the Chinese morality of Confucius and Mencius and their school. They have placed too little emphasis upon patriotism, which is inseparable from the Japanese conception of morality, and which the Japanese have always possessed in contradistinction to the Chinese. The latter (Metze), as also the Christians, have made philanthropy more prominent, or else have not made a sufficiently sharp distinction between it and patriotism. But the duty to serve one's ruler and to love one's country, takes precedence of all others.

Inouye wishes to keep scientific instruction in ethics completely separate from the moral training given in the schools, and to confine the former to the university. This idea has already been enunciated by Katō in a lecture delivered in 1887, (*Hering: "The Opinions of Modern 'Cultured' Japan on Morality and Religion"*—*Journal of Missionary Intelligence and Religious Knowledge*, iv. 2. p. 79).

Among those who advocate the revival of Confucianism, we again find

also Enryō Inouye, the Reformed Buddhist, who, in his treatise on ethics, seeks to create a sentiment in favor of this revival. The fact that the Reformed Buddhists come forward in support of Confucian ethics is significant of the anxiety which the grave signs of the times have produced in their minds. Confucian ethics is to be the panacea for all the moral diseases of the times. Without in any way giving up his Buddhist speculations, Enryō Inouye evidently has his heart set upon this one thing, namely, to commend this remedy to the nation. He declares that he is not ashamed of the title "Confucianist," and that he would like to enter the lists in behalf of Confucianism. The present day has indeed become more intelligent, but not better. It is quite the reverse. This generation has filled its mouth with many words, but has carried out very little of what it proposed to do. Fruitless speculation is preferred to what is useful and necessary; the sense of seamliness and propriety has gone by the board. Influenced by the words "freedom" and "equality," the people have lost their respect for superiors and the virtuous. We have made progress in material things, but have gone backward in what is ideal. Our people are becoming more and more unstable and insincere; egoistic, pleasure-seeking, and unreliable in their work. Now for all these evils there are to be found in the Confucian Analects remedies that are well worth consideration, for Confucius was an eminently practical man. To be sure, Enryō Inouye would not accept everything that is to be found in the Analects; a slavish submission to the Confucian precepts is not according to his taste.

The principles of Confucianism are succinctly set forth in an essay entitled *Shidō-Gairon* ("General Observations on the True Principle" [that is Confucianism]) which was published in the *Tetsugakukwai Zasshi* of July,

1887, by the very celebrated Confucian scholar Kansuke Okamoto (director of the Kurile Islands Society.—*Bankoku Tsugan* ["Institutions of the World"], 6 vols., 1879; *Kōhonshi* [*Kōhon* is the Chinese pronunciation of the Japanese *Okamoto*; so that *Kōhonshi* might approximately be translated by "My Doctrine"], 1889). In this essay, which was written with the avowed purpose of propagating Confucianism, we find the Confucian doctrines of the original goodness of man's nature, and man's ability in his own strength to realize his ideal nature; the Confucian virtues of benevolence, wisdom, righteousness, propriety and fidelity; the five fundamental relations, viz., of the wife to her husband, the children to their parents, the youth to his elders, the servant to his lord, and the friend to his friend; as also the principle of an exemplary life, and finally the political aim, viz., preservation of the state, around which the whole of Confucian ethics revolves.

More remarkable, on account of its tendency, is the following essay of Ei Nose "On the National Virtue of the Japanese" (*Nippon no kokutoku*) in the "Journal of the Pedagogic Society" (*Dainihon Kyōiku-kwai Zasshi*), No. 91, Nov. 10, 1889. This essay lays more emphasis than usual upon the Japanese nationalistic principle, and at the same time gives evidence of a certain degree of jealousy with reference to Confucianism, in that it will not admit that the Japanese derived the principles of Confucian ethics from the Chinese. Ei Nose tries to show that the Japanese possessed the fundamental ideas upon which Confucian ethics rests long before Confucius' time. In pedagogic circles Ei Nose is a well-known writer, who, by a series of ethical and pedagogical works, has achieved an honored name. Of these works mention may here be made of *Kyōikugaku* ("Pedagogics"), 4 vols., 1889, *Tokuiku Chinteiron* (a discussion of the question how man attains

to virtue), 1890, and *Jissen Dotokugaku* ("Practical Ethics"), 3 vols., 1891. This writer will have nothing to do with ethics based on religion. The ancient Japanese morality, which suffices for the needs of the present time, culminates in the fundamental ideas of loyalty to the ruler, obedience to parents, purity, chastity and honor. These principles are of Japanese origin and were not adopted from Confucianism or Buddhism. At most only the names were derived from Confucianism; but still for nearly all these virtues there exist also old Japanese names. It is of the utmost importance at the present time, when so many foreign influences make themselves felt, that the old Japanese virtues, upon which rest national unity and power, be not lost. Unfortunately, since 1868 they have declined considerably, although they are better than all that has been received in exchange for them. Loyalty and patriotism, the pillars of the old national ethics, must again be made the foundation of moral training in the schools. Loyalty has preserved the Japanese state, and has kept the Japanese from striving to acquire wealth, and from the corruption that one encounters in so many other lands. For the Japanese, whose relation to religion is rather one of indifference, and who are deficient in philosophical ideals, the only effective means is an appeal to the feelings. But Nose cautions his readers against two abuses growing out of the above: (1) an altogether too eccentric irritability and its consequent manifestations in thoughtless sacrifice of one's life and contempt for death—*Yamato-damashii*; and (2) the bad habit of raving and getting into a passion over everything, which is an inheritance of the Japanese *samurai*.

Between the publications of this group just discussed and the following publicists there exists an essential difference. The discussions of the writers mentioned above were all

carried on in a certain excellent, scholarly tone. The earnest, positive effort to counteract an existing or threatening evil by means of reviving old, approved principles, caused polemics against other and foreign ideas to retire more or less into the back-ground. True, opposition to foreign influence, especially to Christianity, was everywhere perceptible, and also occasionally came to the surface, but yet it was more a subordinate means than an end in itself. On the contrary, the following group of writers regard opposition to Christianity as its chief object. They think that their veneration and high regard for Confucian or ancient Japanese ethics cannot find better expression than when they pursue all else, and especially Christianity, with blind fury and fanatical hatred. The following essays, accordingly, consist for the most part of wild denunciations of Christianity. Among the three men whom I mention as representatives of the belligerent tendency, the first, Chisō Naitō, is by all odds the most interesting phenomenon, as well on account of the open and reckless candor with which he expresses his opinions, as also on account of the savage coarseness with which this fanatic, fully persuaded in his own mind, vents his hatred against Christianity.

Chisō Naitō, until recently professor of Chinese philosophy in the Imperial University, is a stiff conservative. He has given expression to his conservative views in a commentary on the Imperial Rescript (*Chokugo Zokkun*), 1891, and in numerous articles that have appeared in the *Dampō* and sheets of a similar stripe. As a historian he has become known, in addition to the above, more especially through his work—*Anseikiji* ("Account of the events of the period *Ansei*"). Thoroughly convinced of the righteousness of his cause, he is one of the keenest and stubbornest opponents of Christianity, as also of European influence in

general. Born and raised in Mito, which played such a prominent part in the anti-foreign movement for the restoration of the Mikado's government and the overthrow of the Tokugawa shogunate, he still holds the conservative, nationalistic ideas which he then imbibed, with unabated vigor and the tenacity of old age. Indeed his hatred against the religion and civilization of the west has rather increased as they progressed. He hates Christianity chiefly on philosophical, political and nationalistic grounds. As a Confucian philosopher he feels an unconquerable aversion to everything supersensual. The God of the Christians is to him a monstrosity, a phantom, empty vapor and smoke, "no real divine being like *Tenshōkō-daijin*, (*Daidō Shimpō*, Nov. 16, 1889), and belief in Him mere stupid superstition. While Chisō Naitō has thus for Christian dogma only contempt and ridicule, the moral teaching of Christianity arouses in him implacable, mortal hate; and the thought that this thoroughly corrupt teaching should find entrance into Japan for any length of time makes him rabid. In an article in the *Daidō Shimpō* (Nov. 16, 1889,) he adjures his countrymen not to degrade themselves to the level of cattle, that is, by becoming Christians. The reason why he pursues Christian ethics with such mortal hatred is not difficult to surmise. From ancient times, he says in the article just referred to, we have revered our parents and obeyed the ruler. Childlike obedience to, and reverence for, the ruler (loyalty) are the graces of our people, the cardinal virtues in our national ethics, which also Confucianism and Buddhism have at all times highly prized. For the patriotic Japanese these two virtues flow together into a single one, inasmuch as the divine ancestor of the emperor is at the same time the progenitor of the whole nation. But Christianity wishes to take these virtues from us; it places its imaginary



God above the emperor and undermines, as Naitō continues in another article (*Daidō Shimpō*, Sept. 12, 1889), childlike obedience, since Christian sons forsake their fathers who remain loyal to the old customs of their native land. The Christians, says this zealous writer, would like to shatter the ancestral tables and put an end to ancestral worship. Most especially is Chisō Naitō exasperated at the fact that while the Japanese make it a wife's duty always to be true and obedient to her husband, the Christians are morally so perverse as to allow a wife to have herself divorced from her husband. Over against the sublime teaching of Confucius concerning the five fundamental relations of life, they have set up the worthless doctrine of the equality of all men. Christianity is, therefore, a national menace to Japan which must be overcome, all the more because Christians are merely using Christian propagandism as a cloak for political purposes. Their real object is, after they have corrupted Japan religiously, to annihilate it politically and to annex it. In a further article (*Daidō Shimpō*, Oct., 1889,) Naitō then challenges also the Buddhist priests energetically to resist Christianity. He demands that Christians be declared enemies of the land. Adherents of Buddhism must break off all connection with them. Let there be no marriage, no friendship, no intercourse of any kind whatever with them! Christianity must be exterminated, and dare never again be tolerated in Japan. In an article entitled *Yamatodamashii* lately published (it is the opening leading article of the periodical *Yamatodamashii* recently established January 1st, 1892, the nationalistic tendency of which is sufficiently apparent from its name), Chisō Naitō goes a step farther in emphasizing the national morality which the Japanese have inherited from ancient times. We find in this article the same development to which

attention was called in the introductory remarks to this entire group, according to which the nationalistic tendency, consistently carried out must finally issue in antagonism to Buddhism and Confucianism, which also are of *foreign*, namely, of Chinese, origin. We found an intimation of their antagonism already in Tetsujirō Inouye, and we now find it also even in a Confucianist like Chisō Naitō. In the article just cited he remarks by way of censure that the principle of loyalty was never so highly esteemed in China as in Japan. There have been frequent rebellions in China and Chinese sages (he mentions Tang Chang and Muang Chō by name) have countenanced and supported them. The teaching of Confucius itself, however true and sagacious it may be in other respects, is yet on this point far inferior to the ancient and venerable doctrine which we Japanese have received from our divine ancestors. The principle of unqualified loyalty is specifically Japanese, and therefore for Japanese it is the *alpha* and *omega* of all morality. It is the legitimate and perfect doctrine of our great celestial ancestor.

It is quite conceivable that a man like Chisō Naitō, who holds fast to the *Kojiki* like the most incarnate Shintoist, or as the most orthodox Christian keeps fast hold of the Bible, is hostile to the scientific investigation of ancient Japanese history. In an article in the *Daidō Dampō* of May, 1891, he expresses himself in vigorous terms on this pernicious innovation.

In an article which appeared recently in *Bukkyō*, (Feb., 1892), Chisō Naitō again embraces Buddhism (cf. *Japan Weekly Mail*, p. 319). To him everything, forsooth, is right if it but serves to oppose Christianity.

I have devoted rather more than usual attention to Chisō Naitō because, filled with honest enthusiasm for the old order of things and for ancient customs, he is a typical representative



of that ever more rapidly disappearing generation of ultra-conservative men who hold on to what is old, just because it is old, and hate what is new, because it is new. The tremendous revolution of the last twenty-five years has gone by without leaving any traces on him; he is an anomalous survival in the modern world. But in his hatred of Christianity, in the fight against the introduction of modern European culture and in the fanatical defence of the old traditions he does not stand alone. There are numerous articles in journals like the *Dampō*, *Taishakyō Zasshi*, *Daidō Sōshi* (cf. the "Monthly Summaries of the Religious Press" in the *Japan Weekly Mail*, xvi. and xvii.), and others, which rave against European culture and glorify the ancient Japanese ethical principles. Thus Kayemon Takashima in the *Daidō Sōshi* in his ranting says that European culture has supplanted the good old customs and corrupted the youth; the present generation will not even believe any more that Dai Nippon was created by the gods. Another writer in *Dampō* in an article entitled "Some Hints for Thoughtless Religious Reformers" (*Japan Weekly Mail*, xvi., p. 676), reads Mr. Enryō Inouye an appropriate lecture.

In conclusion I wish to cite the rodomontades—we can scarcely use any other expression—of two Buddhist priests, in order to demonstrate how Buddhism also understands the expedient of identifying itself with the nationalistic movement.

Jitsuzen Soji is one of them. He is a priest of the Shin sect and is also at the same time one of the trustees of the *Daidōdan* Society (see above). He also has a share in the editing of the organ of this society (the *Gokoku*, formerly the *Dampō*).

In the most extremely vigorous style he enters the lists for the preservation of the old Japanese ethical principles based upon the fundamental principle of loyalty and

belief in the divine origin of the Imperial House, and declaims against western civilization. Since he merely expresses what very many of his countrymen think in their inmost soul, his ebullitions deserve somewhat more consideration than they could otherwise lay claim to on the ground of their intrinsic value. For this reason I again enter somewhat more into details in giving them, and shall at the same time confine myself to an article on "The Morality Peculiar to the Japanese" (*Nippon jimmin tokushuno dōtoku*) which he has published in the *Daidō Shimpō*, No. 18, December 14th, 1889. The whole essay is pervaded by an indomitable nationalistic self-consciousness, which, however, by reason of its extravagance and the pompous air with which it expresses itself, works rather comically.

We forty-nine millions of Japanese—an excess of a few millions is not worth his while to take into consideration—must have a distinct morality for ourselves, says he proudly, a specifically Japanese morality. Japanese morality culminates in the sublime principle of loyalty to the emperor. All other virtues—childlike obedience, friendship, love, reverence—are but single branches and shoots; the principle of loyalty is the stem and root. The latter is the highest ethical principle, and at the same time exclusively peculiar to Japan. China, England, Germany and Russia are monarchies; but their rulers have come forth from the people, whose equals they were, and only in the course of time have they attained the exalted position they now occupy. They cannot, therefore, be the objects of unqualified divine veneration. On the contrary, the Japanese ruler is of divine origin, and his forefather is the progenitor of his people. The emperor existed first, and only afterwards did there come into existence the people whom his house was ordained to rule. He is holy, divine. Though men,

exclaims Jitsuzen Soji, may denounce this view as barbarous, yet must we hold it fast, regarding our native land as the best, and its social order as the most complete, and, accordingly, preserving the same. I hate those misguided ones, says he energetically, who believe in western civilization and look on with indifference upon the decline of our national constitution. He addresses himself also with special vigor to the hypothesis that the forefathers of the Japanese have come over from the Philippine Islands, and forbids his countrymen to give utterance to such pernicious views, even though they could be scientifically demonstrated. We Japanese must hold fast to the old, approved relation of lord and servant, and in the unqualified recognition of the emperor as our divine lord and governor follow the example of our ancestors, who never—not even the powerful Tokugawas—neglected the duty of veneration towards their emperor.

The essay then concludes with pointing out the advantages that must accrue from keeping fast hold of the old moral principles of the nation and especially to those who excel in this respect. If we hold fast to these sublime principles we shall also be rewarded. After death we shall be venerated in imperial temples; besides, we shall receive rank and title after death, and our posterity will attain to high positions. Soji then establishes the blessed consequences of loyalty by several examples. Persons, who thirty years ago were still poor wretches, low-down *samurai*, now occupy, in this brilliant era of *Meiji*, stone houses in the capital and have titles, orders and high rank among the nobility, because they held on faithfully to the principle of loyalty. Therefore every one must perceive that loyalty is the highest, the best and the only principle of all conduct. But he who perceives this and does not act accordingly, is a dastard.

The same opinion, though expressed in more excellent style, is also held by Tandō Shindō, a priest of the Ōbaku sect, a subdivision of the Zen sect, a member of the *Daidōdan*, and, like Jitsuzen Soji, an associate editor of the *Gokoku*. In an article in the *Daidō Shimpō* (No. 22, February 10th, 1890), he discusses the question whether Christianity is adapted to be the morality of the Japanese people (*Kirisutokyō no dōtoku wa waga kokumin no dōtoku to nasuni taruka*). After a series of vigorous attacks upon the Christian religion, which he accuses of possessing a whole lot of irrational dogmas, evincing at the same time remarkable knowledge, for a Buddhist priest, of Christianity and the Bible, and making some very subtle observations, he advances two reasons why Christianity could not satisfy the Japanese people. Christianity teaches that we must obey God rather than our parents, since God is our eternal, while our natural father is only our temporal, parent. But the Japanese are accustomed to regard loyalty and childlike obedience as the foundation of all morality. The second reason is, that the Japanese have too lively a consciousness of the relation of cause and effect to accept any doctrine whatever that does not completely justify itself to the understanding. Tandō Shindō thinks also that the Japanese are too smart for Christianity. In his judgment acceptance of Christianity indicates a degeneration of national character. In a general way he thinks—and here he but expresses the innermost conviction of the great majority of his countrymen—that Japanese civilization is indeed inferior to that of Europe in a materialistic aspect, but on its ideal side it is on an equality with, and in many things superior to, it. He hopes, in conclusion, for the transformation of Christianity in Japan.

(To be continued.)

# Woman's Department.

Edited by MRS. KASHI IWAMOTO.

**T**HINKING of our sisters beyond the great ocean, our sisters whose hearts yearned toward us daughters of Japan, when as yet the Sun of Righteousness had not risen in our behalf, we cannot help sending across a word of greeting. Doubtless some of you will turn your eager eyes to these pages, while many will not have the opportunity; but when we think of you,—each and all—who have always thought of us with a fellowfeeling akin to divine love; who worked and toiled, and wrestled at the throne of grace night and day on our behalf; some of whom gave gifts out of their by no means abundant resources so that we might have a leading hand to guide us to the Great Light; who, not having themselves enjoyed high educational privileges, strove for the means by which we might be taught; and again of some of whose Christian life and character we have had an opportunity of taking a nearer view, and to whose noble heart throbs our own have gradually learned to respond; and still again of others whose unceasing care and devotion brooded over us with a motherly faithfulness;—I say, when we think of all these, our elder sisters in Christian charity, our hearts thrill with the keenest sense of gratitude and praise, while our pulse quickens with a new longing to render better and more efficacious service to the Lord.

These sisters truly have cast their bread upon the waters and for many days have they wondered what returns they might be allowed to see.

Their seed has indeed been sown in faith, and they have trusted the Lord of the harvest to give them golden grain in time. They have neither faltered nor looked back, and have they not already seen encouraging signs? Are not the green blade and a few tender ears slowly coming up to gladden their eyes? They know that the ground is new, and that the growth must necessarily be slow. Their watching must be long and patient, for the daughters of Japan have a great deal against which to contend in their new sphere, perhaps a great deal more than their American sisters could think of or imagine.

Japan, like any other ancient country, has had an unique national life and history. She boasts of a civilization, a code of morals, a form of government, and a system of education all peculiar to herself and she cherishes these as heir-looms expressive of the wisdom and experience handed down through the whole line of her ancestors. In one way, she had a new birth when the light of western civilization broke in upon her, but that has had more to do with material institutions and improvements, all that characterizes modern civilization. And, as every one knows, there has come in of late, as a natural reaction following her rather precipitate haste, a strong under-current of conservatism pervading all that concerns her inner national life and thought. She tenaciously holds fast at least what is best and essential in this her precious inheritance.



Let us take an example. You all know that the old-time Japanese women were trained according to rules of conduct that were most severe in their rigidity. She was assiduously taught to guard her personal virtue and the fond honor of her household. Death was the only alternative in case she swerved from her duties. The dagger and the mirror which the bride carried to her new home as part of her marriage dowry, involved a silent and solemn vow with reference to her new duties toward her husband and his house. The mirror was emblematic of her fidelity and chastity, and the dagger testified her determination to guard these to the death. Place, on the one hand, this old type of womanhood serving in the house of her lord and master with singleness of purpose and with devotion strong in its simplicity, and, on the other, an average young girl of modern education, with a smattering of western knowledge, it is true, but without discretion and judgment to apply her newly found information; and, of course, the latter will appear at a disadvantage. Add to this a trait in human nature which favors everything old and familiar while discountenancing everything new and strange, and you readily understand why modern education has come to be looked upon with disfavor and suspicion.

Now Christianity has come in not so much to destroy and do away with old forms and institutions, as to sanctify and give life to existing matter, as well as to add much that is precious to individual and social life. A Christianity vital to our nation must be that which, in its apprehension and application, is worked out to be a power which will endorse and transcend all that has been the soul of old Japan.

On the whole, I do not think the Christian women of Japan are at all

outdone by their brothers in performing their part in this great and arduous task. At this very moment, many a noble heart throbs with a holy impulse to consecrate all "for home and native land." But, alas how often are they made to feel their own weakness and worthlessness! In the present home where the new and the old elements combine, contrary streams of thought and action thwart the young wife at her every step, and, in spite of her resolution, many are the tears that she sheds unseen. Sometimes she wonders whether, with her new habits of thought, she is not altogether out of place in the family. But she must learn to be just as cautious and deferential in one respect as it is her duty to be prompt and decisive in another. For herein lies the very test of her intrinsic worth and usefulness. As it is in private life, so it is in what she attempts to do outside of her home. A well-known lady here, whose name is also familiar to ladies in America, where she enjoyed a course of education, was heard to complain on one occasion, that in America friends always combined to develop and enlarge any one of her enterprises, so that it always grew to larger proportions than when it existed in her own mind; while in her own country cold water is invariably thrown upon whatever she attempts to do. However interesting a position ours is, I myself do not think I would exchange it for that of another woman belonging to any other nationality. With our increasing privileges and opportunities, and with fields of thought and action so very much broader than those which fell to the lot of our mothers and grandmothers, we surely have enough encouragement to put forth our best Christian efforts. I say again, I would not change places with any body.

We hope that the brief notes and



comments which are to appear on these pages, will serve as an index of what is being done for us and of what we are striving to do, and also show our gentle readers how very, very inefficient we still are, and what vast fields we have as yet left untouched. May it please the gracious Father to unite us in still closer bonds of sisterly love and sympathy, and may each of us be strengthened to consecrate our whole being to Him who is over us all!

\* \* \* \*

The "Kwansai [west of Hakone] Conference on the Christian Education of Woman" held its fifth annual meeting on the 6th of last April. The chief feature of this Conference was the discussion of a series of problems all of practical importance to the cause of the education of woman. The questions were introduced by the representatives of different schools, and were extremely interesting as serving to show the trend of thought of those who discussed them as well as the difficulties under which they labor.

\* \* \* \*

It is delightful news to those connected with the education of women, especially at this time of dearth in educational interest, that the class which graduated from the "High Normal School" in Tokyo last March was that very day engaged by different provincial schools, and that still more teachers are in demand. It speaks well both for the successful work of our government Normal School, and also for the revival of public interest in the matter of general education.

The High Normal School instituted in 1876, which has already produced between three and four hundred graduates, includes at present in its several departments 788 students. Its faculty consists of 55 members.

Another delightful feature in the educational progress of our country is that of late new and assiduous attention has come to be paid to the training of the juvenile members of society. The following interesting facts amply testify to this tendency.

\* \* \* \*

Within the last few years orphanages have sprung up in various parts of the country. Many of them are conducted by Christians, while others are carried on by Buddhists, and still others do not belong to any religious body. One of these, the Christian orphanage in Oji, is designed for the support and instruction of destitute girls. At present it numbers 48 members, the majority of whom came from the region of the late earthquake disaster. More of this some other time.

\* \* \* \*

A great deal of attention is also paid to juvenile literature. Three magazines of wide circulation are published for young people in Tokyo, besides minor ones; and no pains are spared to make them entertaining as well as instructive. The *Yōnenzasshi* has a circulation amounting to 40,000, and is the most popular. The next is the *Shokokumin*, 30,000 copies of which are published each issue.

\* \* \* \*

The "Peeresses' School" has lately added a kindergarten department and has employed two matrons to take charge of it. One of them has been trained in the High Normal School, and the other, Miss Mine Morijima, has been educated in America.

\* \* \* \*

A kindergarten for the children of the poor is to be set on foot in Osaka the special object of which will be to take charge of little children from three to six years old,

thus not only relieving working women of a troublesome encumbrance, but giving suitable instruction to little ones otherwise left to their own resources. It will be conducted by well qualified matrons and will be opened near the large spinning factory. A wagon is to be used for the conveyance of the pupils, back and forth.

\* \* \* \*

A training school for babies' nurses was opened in Shinshu at the beginning of this year. (They are, as every one knows, in this country young girls from ten years upwards, carrying their small charges on their backs.) A teacher of a common village school, assisted by others, is the originator of this admirable work, and it is purely gratuitous. The school has already gathered about 100 pupils, who come for an hour's instruction in the treatment of children and in branches most commonly useful. They come with their babies on their backs and are allowed to go out when the infants begin to cry. There are abundant opportunities for Christians to do similar useful work everywhere in Japan.

\* \* \* \*

The Summer School for Young Women, which opened its first session last year at Ferris Seminary in Yokohama, is to be opened this year at the Aoyama Ei-wa Gakkō in Tokyo. A meeting of the committees from the various schools has recently been held at the Joshigakuin, at which matters of business were discussed and satisfactorily decided. A cordial invitation to attend is to be extended to the students all over the Empire. We hope that the school will be just as successful this year as last, and that it may be blessed for the good of our promising young women in whom centres much of the hope of new Japan.

Among the numerous choice gifts presented to their Imperial Majesties, the Emperor and the Empress, on the occasion of their silver wedding celebration, was that of the *Fujin Kyōfūkwaï*, an association connected with the W. C. T. U. It consisted of a beautifully brocaded handkerchief case embellished with a silver chain and monogram, together with a number of scented handkerchiefs embroidered with poems in celebration of their wedded happiness. The handkerchief case is enclosed in a white wooden box on which is drawn a map of the world, the whole tied with a white ribbon emblematic of the world-wide Union and its pure white badge.

\* \* \* \*

It is a very flattering tribute of honor paid to our lady artist "Shōhin Joshi" that her specimen of drawing contributed to the great Columbian Exposition was awarded the first prize in the "Woman's Building."

Her sister artist, Miss Tamae Atomi, has been ordered to use her pencil in the embellishment of a papered partition in one of the Imperial palaces. She is the first lady artist who has been honored with such an order from the Imperial Household, and the first artist who has been allowed to sign her name to her work in the palace.

\* \* \* \*

Mrs. Van Petten, of the Methodist Mission in Yokohama, has sent in an appeal to the W. C. I. U. of America in reference to a proposed memorial for Miss West, who was called away while sojourning in our country. It is to be a temperance restaurant to be built in the Concession of Yokohama, and will be conducted chiefly for the benefit of the foreign sailors, who are often led into intemperance and vice for want of a proper place to take their much needed rest and comfort. Fifteen

hundred is said to be the average number of the foreign inhabitants in Yokohama and often the crews on board the anchored ships exceed this member. We sincerely hope that Mrs. Van Petten may be successful in her appeal, as the enterprise has also a great deal to do with the morality of the nation.

\* \* \* \*

It is very painful to read in an educational Magazine of Tottori prefecture about the poor bill of fare at the Girl's Normal School in Tokyo. They do their own cooking on an allowance of only six *sen* a day for their food. No wonder that the only meat diet possible in a whole week consists of two salt sardines!

\* \* \* \*

The following quaint little story is an extract from the work of Saikaku, who may be considered as a representative of the realistic style of novelists in Japan. The author lived during the Genroku period, nearly two hundred years ago. The quaintness of the story is enhanced by the laconical oddity of the style, rather ungrammatical in character, but interesting withal. The translation hardly does justice to the original which is indeed a curiosity in our national literature.

*"Ends Not meeting at the Last Reckoning of the Year."*

There was a man living next door to a house where *\*mochi*-pounding was just going on while the street-criers were busy outside selling fnuts, dried chestnuts, sacred pines and ferns. He was a man making a cross-cut of this straight-pathed world without even shaving his beard till the 28th day of December and he was frowning down on the man from the rice store, turning the slant of his red-lacquered sword-sheath, (mean-

ing menace, result of putting hand on the hilt) and crying;

"I say, wait until the new year; and will you not do it?"

He went by the name of Naisuke Harada and rented a house near the wisteria tea-house in Shinagawa. He stood in need of necessary fuel of mornings and there were evenings when lamp-light could not be seen in *his house*.

It was indeed a melancholy ending of the year; but here was his wife's brother, Seian Nakarai by name, a physician living on the cross street by the Myōjin shrine in Kanda, and Naisuke sent a letter requesting aid. The physician was annoyed by the letter, which was by no means the first of its kind, but having no heart to refuse the request, wrapped Ten Ryō in a paper and writing, "Gold currency, the best remedy for pecuniary embarrassment, would be an efficient cure for innumerable ailments," sent it to the wife. Naisuke was overjoyed, and presently sent invitations to his intimate fellow Samurai, who were all out of service like himself. A lucky snow-fall lent enchantment to the evening, and opening the hitherto forsaken brush-wood gate, seven guests were cordially ushered in. The sleeves of their *\*paper-made-frocks* were laid in a row, and their ancient coats without lining somehow savored of the better days that they had seen. The usual salutations being over, the host came forward and said,

"I have been fortunate enough to be given help in my embarrassment, and am able to enjoy the new year to my heart's content."

They all said it was a fortune to be envied. The host producing the package of money, continued to tell them that there was a design on the wrapper. "What humor!" they cried, handing it around. The sake

\* Rice Cake eaten during the new year festivities.

† Things used for New Year decorations.

\* What poverty-stricken Samurai used sometimes to wear.

cup made its repeated rounds, and, at last, apologizing for sitting so long, and saying that they had had a happy time cheating the old year into oblivion, began to join in a farewell song. They helped to put away the warming-pan (for sake) and the mince-meat pot, passing them from hand to hand, and collecting the pieces of gold, asked the host to pray put them away. But one piece was lacking out of the ten, and here upon they all left their places shaking their sleeves and looking before and behind, and it was at last a settled fact that the coin was missing. The host explaining, said, that he had paid out one piece for a certain purpose and that it was altogether a fault of his memory. But they insisted that they were sure of having seen ten pieces, that it was a question of honor, and that they each one wished to be cleared from suspicion.

At this, the man who had occupied the first place, began untying his belt, and the next followed his example. The third man who had hitherto sat silent and crestfallen, sat up and made the following speech!

"Such is the affliction one has to meet with in this transient world! No need of shaking myself; I am unfortunate enough to have on hand one *ryo*. Most unexpectedly I hereby renounce my life!"

Listening to this man's resolute conclusion, they all said with one accord,

"That may not be the case with you alone; being in straitened circumstances does not make the possession of one *ryō* impossible."

"The means whereby I came in possession of the money," the man continued, "is indeed as plain as can be; for I only yesterday sold a *kozuka*\* of Tokujō workmanship to Jūzaemon Karamonoya for a *ryo* and

a half; but it is an unlucky coincidence. For the sake of our time-tried friendship, be so good as to search for the money after I have dispatched myself; and so—this is my last request—take away the reproach of my dead body."

His hand was on the leather-covered-hilt, before the last word died on his lips; but just at this instant a voice was heard; "Here is the coin!" and it was thrown out from the shade of a *maru-andō*.\* So then peace was restored, to every body's relief, and they all said that there was nothing like making quite sure. But the hostess was now speaking from the inner chamber, saying that the coin had come to her, and she produced the same on the lid of a lacquered box. She had served some boiled potatoes in the box and the moisture must have made the thin coin stick to the lid—any way it was very easy to account thus for the accident. The coin was in this way increased to eleven pieces and they congratulated the host on the good omen of the increase of his treasure. But this was what the host replied; "Look here, comrades! there were nine coins, a search was made for the tenth and now here are eleven pieces. The natural conclusion is that one out of your number who happened to have the money produced it in order to relieve our distress awhile ago. I cannot keep this extra coin, which must be returned to the rightful owner." Hearing this, no one made answer, and the whole company feeling embarrassed, could not leave, while the night waned till the time of cock-crowing.

The host now entreated the company to trust him to extricate them out of the dilemma. They answered that they would be pleased to leave the matter wholly to his free management. Thereupon the host

\* An ornamental knife set in the sheath of a sword.

\* A round paper lantern.



placed the coin in a square measure, and placing it over the wash-basin out in the yard, said to the company :

"That one of you who is the owner of the coin, will please take it along." He made the guests get out one by one, latching the door behind each time. When, after leading out his seven guests in as many

times, Naisuke, with candlestick in hand, stepped out to look, some person, without it being known, had taken away the coin.

How ready was the host's manoeuvre, and how delicate the behaviour of the guests! Such indeed is a specimen of the intercourse between *Samurai*.

## Children's Department.

OUR little friends across the seas shall have a corner in this magazine all to themselves. If any of the big folks come here, they must keep quiet and let the little ones do the talking and the playing. Grandfather and grandmother, with their golden spectacles and their smiles worth more than gold; father and mother, with perhaps a sign of a frown at the innocent noise we are making; big brother Tom and elegant sister Mary, both so superior to the "youngsters"; uncles and aunts and cousins, to the third and fourth generation;—these, I say, must not insist on the privileges of our little child-world. If they enter this place, they must take the lowest seat at our feet and learn of us. We have a wonderful life, full of love and deep with hope and joy. The men and women of the grown world may be wiser than we are, but I am sure we can tell them many things they have already forgotten in the cares and toils of life. Ours it is to keep this world bright and fresh. In our quickening thoughts we find ourselves very near to nature and to God. Jesus said the kingdom of God is like unto us. We stand nearest and newest to the creative hand of our Father in heaven. We

breathe the air of Paradise. Here in Japan we live and love a life of which very little has yet been truly observed and described. People come and go, like the brooklet at the base of our beloved Mount Fuji, forever. They look at us, make a few remarks, and then pass by on the other side. We hope to find a friend who will know us with mind and soul and heart in abiding touch with our own. We are more, much and *very* much more, than mere curios to be set down on the list of "things seen in Japan." We are a part of an old nation; we are a part of the human race; we are children with the same tender hearts, the same love of play, the same desires to love and to be loved, *the same human nature*, as men find in the little ones of Europe and America, the countries that seem so far away. The Editor of *The Japan Evangelist* believes us and believes in us when we say these things. He hopes to look around for some one to bring us into loving touch with "the wee ones" in distant lands. May we not hope for a channel of common thought and feeling in which we must learn from our very first years the real facts of life all over the world on whose truth the brotherhood of man remains to

be based according to the love of God? May we not as children learn to love each other from one end of the earth to the other? Will we not try?

\* \* \* \*

In the spirit of this new department earnest attention is invited to the vivid description given below. Read and reflect.

### A VISIT TO THE OJI ORPHANAGE.

By MRS. KASHI IWAMOTO.

DEAR Children in America who have heard and read so much about Japan, especially those of you interested in the Christian work going on in this country, I should be delighted, on this bright spring morning to take you over to see some children at the Orphanage away in a beautiful suburb of Tōkyō.

We might take a train from the Ueno station, and then it would be only a quarter of an hour's ride to Ōji where the Orphanage is; but instead we will take a few jinrikishas, in order to enjoy the fine morning and the country scenery. We go through the pretty Ueno Park overlooking the lotus-covered Shinobazu pond toward our left. The cherry flowers, for which the Park is noted, have all been scattered by the wind and the showers; but we see lots of people—old and young—who have chosen their favorite resort for their holiday-making. I think you will want to stop and look over the inviting grounds, but for this morning we must leave the people to enjoy the museum, the scenery from the promenade hill, and the little ones to wonder at the big elephant, the roaring tiger and the birds and everything belonging to a zoölogical garden, just as you do in your country—only it will be your surprise that everything is on a smaller scale. We go through

a winding path between the big criptomera trees, out into the country road where you pass along some pretty country-seats and peep over green hedges into clean and spacious temple yards where the fading wisteria flowers swaying in the breezes and the pink and white and red azaleas laying part of their wealth of blossoms on the ground, remind you that spring is already waning into summer. You look over the rice fields below, toward your right, all dotted with working men and women busy sowing seeds for the autumn harvest. We still go on through green barley fields and you notice that the ripening ears look very different from what you are accustomed to see. They are shorter and thicker; but look here, these seem natural, don't they? Why? because we got the seeds from you and the stalks changing into such beautiful variegated colors later on in the season, are what *we* wonder at.

Well, here we are in Ōji after an hour's ride from Ueno; and this is another celebrated park on your right. Asukayama, as it is called, you see is a grass covered hill gently sloping on this side; but it is an abrupt bank on the other. Yes, these are all cherry-trees and they were beautiful a few weeks ago. This is a favorite place for the school-children coming in troops, the grass making it convenient for their engaging in various gymnastic and competitive exercises. Ōji, though a little town, is thrifty on account of its many extensive factories. It was noted of old only for the Asukayama cherries and a respectable Inari shrine of which the place boasted; and the growing factories, of course, have given it greater importance. We hope now that the existence of the Girls' Orphanage may make the town still more interesting and dear to the hearts

of the people. This, by the way, is the only Orphanage in the capital conducted by Christians.

We pass into the left path from Asukayama, and we are very soon in sight of the "Kojogakuin" gate. We walk a few paces to the entrance and while the smiling twelve year old girl comes out to let us in, we see a lot of tiny wooden clogs, and some larger ones, arranged on shelves on both sides. Cunning, aren't they, with their variously colored thongs? We are shown into a room and when we make known our errand, a young lady teacher comes out to show us around. By the way, I must tell you that she is a graduate from one of the Christian schools in Tōkyō, a daughter of a well-to-do family in Shikoku, but working by choice in the Orphanage. She will gladly tell us all that we wish to know. We pass along the veranda and see a number of large matted rooms with sliding doors and closets. These we are told are the dormitories where the children sleep. See! some of them are in this room playing, like so many sisters, with broken pieces of toys and a few shells. "What little ones!" you say. Yes; the one you now see is the youngest, the baby of the Orphanage, just beginning to run about on her little feet. She came here when she was only fifteen days old; just think of it! I am sure every little girl belonging to this house must have some sad story connected with her life. I must tell you about this little daughter. You see, most of these children came originally from Gifu and Nagoya where there was a big destructive earthquake two years ago last October, and this baby was one of them. She has a mother living, but she was one of the many barely snatched from the jaws of death. Somebody managed to drag her out from the fallen ruins, but her limbs were so badly crushed that one

arm and one leg had to be amputated. I think she lost the sight of one eye, too. She soon afterward gave birth to a wee bit of a baby, and there was very little hope that she could live; any way her best chance was to be sent on a train to this refuge, along with another baby. She lived, and has grown to be this healthy winsome child, rather a pet in the Orphanage. What are the ages of the children? Why, they range all the way from this two year old baby to twelve. They have all the intervening ages. You think some of the short-haired children look like boys? Yes; that is what everybody on coming here thinks. They even ask the question sometimes, forgetting that this is a Girls' Orphanage which they have come to see. The young lady tells me that they have forty-eight children at present. One died recently, a poor deformed baby who was not in the house more than a week or so. That was the first death inside the Orphanage, which opened about three years ago, though two sisters died of hereditary diseases after being sent to the hospital. You notice that some of the children look rather pale just now. They have had typhoid fever on the place, laying low some twenty children, one by one, and attacking the matrons and trained nurses who, hearing of the distress, came and offered their free services. Everybody got well, however, excepting a young Christian nurse, who is said to have been a very promising woman. We go along the covered veranda, noticing two elderly matrons looking after the younger children. A class of the older children is in the school-room which we shall enter by and by.

We are now led into a little chapel where the inmates of the building meet for the worship of the One Loving Father who looks down upon His children in both continents. I must not omit telling you about



this sacred little meeting-place, for a lovely little story is connected with it.

There are a brother and sister living in the mountainous district of Kōshū, the children of well-to-do parents, and leading a life full of noble Christian impulses. Living rather a secluded life in the old but small village, it is their chief delight, when not visiting the capital, to read the religious and literary books and periodicals sent over to them. One Sabbath they were reading together, in a paper they regularly receive, an appeal for the needs of this same Orphanage, calling upon young Christians to deny themselves, in order to assist in its work of mercy. Both brother and sister were moved to tears and each had made a similar resolution without telling the other. This they found out when the sister carried to her brother's room a bundle of things she wished to contribute and found him weighing a massive gold chain—his father's present, in order to find out how much he would be able to help the Orphanage by contributing his treasure. It must have been a happy moment for both of them when they heard what the other intended to do. Well, the precious parcel came to Mr. Ōsuga, the head of this place, and the sister's contribution consisted of her brocaded sash, crape under-dresses, watch chain, corals, tortoise shells, etc. The mother, not yet a Christian, added five *yen* to her children's gift. When Mr. Ōsuga was told the story of the gift, he was so much moved with it that he had no heart to use the contribution along with the funds for the common support. So the proceeds from selling the articles, together with other contributions added to it for this purpose, were used in building this dear little house of worship. I cannot help telling you just here that the sister in this little story is one of the loveliest

characters I have ever known, that it is a joy for anybody to know her, and that this one incident is one of the many, many quieter and unheard deeds of mercy she is constantly engaged in.

We go back now to the school-room, which has two apartments. The windows, seats, and other belongings are like any other you might see in a common village school. Quite a large part of one room is taken up by the seats of the kindergarten children, for you remember that there are many children here who are not able yet to learn from books. The young lady who is our guide to-day takes charge of the infant class and she finds much pleasure in training her pupils. How bright and attentive the children are ! Yes ; they are the oldest ones, some studying, I think, their readers, and others diligently using their slates. If you could see these girls with the babies, it would make you wonder how they can be so tender and motherlike to their little sisters.

But let us go on to see what their little hands engage in, after their lessons are finished and they have had their tiffin. First, they take a little recreation, playing with balls and jackstones and racing each other in the yard just like any other children ; but very soon they must go back to their duties, for they have a great deal to go through with before night comes on. We pass another long corridor and here we see quite a large apartment, where there are long narrow boards, some packages of paper, signs of worsted work, and flower-making. There, in a big glass closet, are exhibited the fruits of their daily labor in the way of envelopes, rolls of letter-paper, hoods, bags, wristlets, etc., made of worsted work. In another room you see just now a shelf of young silk worms feeding on the tender mulberry leaves. They are also fed and cared for by the



children's busy hands. The children, with the help of the matrons and teachers, make quite a considerable profit every month in these little ways, the letter-paper and envelopes especially being much used by their friends. Besides these duties the girls have to help in the kitchen work, in washing, and in the daily and weekly house cleaning; but a lot of happier and more contented girls could hardly be found anywhere else.

In coming back from this department, we pass Mr. Ōsuga's apartment and the first thing you notice is a little frame hung up telling you that this neat little sanctum is a gift from his friends. Our friend himself is not at home to-day, having been sent on a week's trip by his brother to get a little rest and strength. If he were at home, you would be made acquainted with a pale but noble-faced young man who has given up all his private possessions for the benefit of the unfortunate children, providing the building and grounds, and who has been sharing their fortunes in every way. A peep into his book shelves shows us, that he has in store some big and learned books, works on education and methods of teaching, books of poetry, collections of sermons,—Robertson's and Philip Brooks'—of the latter's writings particularly I have heard him talk with much warmth of feeling. You would find him very quiet and retiring, not willing to say much to anybody except when he is talking on educational and religious subjects. If you should come here early in the morning, you would find him up, with the best, helping in the work of cleaning up, or else he would be out in the yard cutting fuel; and if you should look in late at night, you might find him taking his turn in the night-watch, perhaps with a book of Keble's poems in his hand. There is among the larger girls a half-imbecile to whose training he specially

devotes himself, and it would make anybody cry to listen to the story of the pains that he takes. His cares are indeed hard and many; very often he is in want of money to get necessary things for the children, both in sickness and in health. His assistants are faithful, but their number is not sufficient for the various demands of the children, and so he takes a great deal upon himself. The result is that his naturally delicate health suffers, which is a constant sorrow to his friends. The children are much attached to their "tōsama" (father), and rather than disappoint those waiting for his return with the usual simple fare on the table, he would go back hungry a long way.

Well, if we wait until the children's tiffin hour, we shall see them sitting down to their frugal repast in this dining room. Everybody, down to the youngest, will sit with folded hands waiting patiently for "tōsama" or this lady teacher to come and ask the blessing, and then they begin enjoying their fare of rice and vegetables. We thank the lady now and bid farewell to the children, and then taking a look over the lot laid out in a few vegetable fields and mulberry shrubs, we walk out to find our jinrikishas ready to take us back.

I have been thinking that it would be a nice work for some of your mission bands to take up one of these orphan girls to be your own protegee. It takes less than two dollars at the present rate of exchange to give her full support for a month in this institution where she will learn to lead a useful Christian life without ungodly relatives ever laying any claim to her through life. Or, if you would rather not undertake so much, you could make some little contribution anytime you choose. A lady's society has taken up O Yasu, the

youngest, and another girl is supported in a similar way.

Now, may I not ask you whether you are pleased with your morning's work? I am sure I enjoyed chaperoning you around. Another morning you could, if you like, come and see me at my own quiet home and take a friendly cup of home made tea.

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## SIMPLE SCENES OF JAPANESE LIFE.

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### V.

#### OLD STYLE PHYSICIAN.

EVERYWHERE and always man seeks to minister unto pain and to alleviate suffering. Some of the old books, having the mouldy smell of time on them, dealing with the things that used to be, evincing vigorous insight into the secret thoughts and wishes of men, and containing almost perfect knowledge of human nature, tell us, among other usefulness information, that a certain kind of medical treatment, though crude and imperfect, was known in Japan from very ancient times. This is said to have been mostly of a surgical nature. Several concoctions were skillfully mixed and applied to external wounds, but no medicine for internal diseases is mentioned. Wine was, however, freely used, and the name of *laughing-medicine* was attached to it. It was thought that wine afforded the heart rest and peace. Charms were employed in many cases. For pestilences nothing could be done but to pray unto the gods and rely on their help. Mention is made that frequently the governors of the various districts treated the patients within their own domains. In the middle ages the healing art became the secondary profession of the Buddhist and the Shintō priests. During those remote times the people were hurt by wild animals much more frequently than at present; and for

these wounds healing salves were made of plants and herbs of all kinds.

In 412, A.D., the Emperor Imkyo fell ill and a doctor was called from Korea. From this circumstance dates the introduction of the Chinese medical system. About one hundred and fifty years later a doctor came from Korea with many kinds of medicine, but the old Japanese methods still remained in vogue. The Empress Suiko, about 600, A.D., issued an order to search for medicinal plants on the fifth of May. This became an annual observance for many years. In the time of the Emperor Jomei a doctor was sent to China to study medicine. About two hundred years later smallpox prevailed in this country for the first time. It is said that a fisherman met a foreigner and became sick of the smallpox. This soon spread far and wide. The doctors did not know the disease, much less could they treat it successfully.

For about four hundred years after the introduction of the Chinese medical system, it had very little influence. After about eight hundred years a doctor named Wake Naganari shaved his head and wore a priest's garment for some cause or other. This soon became the custom of all the doctors. From about 1620 the old method lost its hold on the people and the Chinese system grew to be the favorite one. There were many famous doctors who improved the system both in practice and in theory. But real progress in medicine was not made by the Japanese doctors until they came into contact with the Dutch and the Portuguese. Great advances were effected in the latter half of the eighteenth century. Yamawaki Tōkyō and Kawaguchi Shinnin did some good work in anatomy. Such a thing as dissection was never allowed by the Chinese doctors, who thought that it was contrary to the object of their benevolent profession of saving human life. The result of the researches

made in anatomy by the above mentioned men afforded much help in medical treatment. Then Sugita Genpaku, Mayeno Ryotaku and Nakagawa Junan translated a Dutch work,—"A Table of Anatomy." This was the first translation of a European book ever published in Japan. The perseverance of the translators was wonderful. They were not used to reading Dutch. Even the so-called interpreters could not read these books; because their knowledge of the language was obtained only by hearing and by committing to memory. Those three earnest men met together on certain days and studied the book. Their intention was to look at the figures and thus get the meaning of the words used to explain the cuts. They were not disappointed. With such hard study for about a year they became able to read about ten lines a day. They studied it for four years and rewrote their manuscript eleven times. Finally a book was published with the title of "*Getai Shinsho*," that is, "*A New Book on Anatomy*."

The medical profession had its offices and its official relations from ancient times. In the Tokugawa government many doctors received public positions of considerable importance. It was a hereditary profession, and estates were occasionally granted by the government. Schools for doctors and shampooers were established by the government. Doctors were quite numerous. Rarely is mention made of woman physicians. The profession at large had its tutelary gods and its rites and ceremonies of worship.

The *Old Style Physician* is slowly but surely passing away. The large and flourishing medical schools, whether established by the government or by private individuals, are driving out an interesting personality. Japan has been faithfully served by the old Chinese doctor. Though often

ignorant and mercenary, the old doctor has had an important place in Old Japan. Literature points out some characters of sterling worth in the order of things medical now passing away forever. Contact with pain and suffering makes men *man*, and the Old Style Physician has many a noble trait, however crude his professional environment may have been. The old fashioned families still love him. Let him work out his ends in place.

Max Marron.

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### RELIGIOUS THOUGHT.

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Much valuable assistance is rendered in this department by Rev. K. Y. FUJITA and Mr. K. KIMURA.

#### I.—PRESENT SHINTOÏSM.

AFTER a long and diligent study of Shintoism Mr. Toman Mikami says he has found two main lines of thought in its teachings,—(a) Shintoism as a national institution, and (b) Shintoism as a religion. As a national institution S. is the way of our nation and of the Imperial Household, and it should be observed by every one born of Japanese parents. Irrespective of business or profession, S. is the duty of every citizen. For the purposes of religion, S. ought to have at least those elements which are universal. These are: (a) Faith in a God; (b) Sacred Books and Commandments; (c) Immortality of the Soul; (d) Future State. S. had all these elements from the very beginning; but they were not so fully developed, for the people could not comprehend such sublime truth and waited for the time to come. The above two classes of S. should be strictly separated.

Another writer maintains the superior merit of the Japanese system of popular education initiated by the Imperial ancestors. Loyalty and filial piety are the ground of all other virtues and in them are laid the foundations of eternal national peace. Filial piety



towards ancestors and loyalty to one's master are the feelings of man that spring up spontaneously from his very nature. Such is the truth in all races and in all ages. Confucius, Buddha and Jesus taught their religions several thousand years after our Imperial ancestor. Besides all of them had their forerunners to prepare the way for them. The teachings of our Imperial ancestor originated from him only. The teachings of Buddha and Jesus made the future life their chief object and did not pay due heed to master and father in this world. Thus they are not the way of living men, but rather against human nature. Shintōism is the way of the living and not the way of the dead. It is desirable that the master be both master and teacher. If he lacks one of these qualifications, he can be neither a true master nor a true teacher. The peculiar thing in our national institution is that we are the descendants of a common ancestor. Our Emperors are our fathers and we are their sons. The teachings of our Imperial ancestors, being based on filial piety and on loyalty, have become our very life as a nation; and they are the manifestation of an inborn disposition.

The object of the new magazine called *Daido Soshi* is to establish a national religion by the united efforts of Shintōism, Confucianism and Buddhism. For national principles it depends on S.; for secular morality, on C.; and for religion, on B. In regard to the cultivation of morality, it is said that there is nothing better than to cleanse both body and mind from all uncleanness; and in doing so there is no better way than to practice Shintōism. As soon as man is born he shares the uncleanness that is inherent in nature. All the senses are polluted in the exercise of their functions; the eyes, in sight; the ears, in sound; the nose, in smell; the tongue, in taste; the sense of touch,

in the filth that adheres to the skin; then the mind, in passion. Both body and mind are full of uncleanness. The cleansing of both body and mind from all defilement, to make them clean and holy, so as to be fit to unite with the gods, is the object of all religions. The Shrines and temples of Shintōism are pure and simple and always erected in holy places. He who visits these places will naturally bow to them with a pure heart and his polluted sight will be cleansed. The chief forms of worship are prayers, the clapping of hands and the ringing of bells. If any one hears their pure and serene sounds with sincerity of heart, he will be purified from the uncleanness of hearing. In worship all sorts of unclean things are prohibited; and thus touch, taste and smell may become pure also. It is required that a man bathé frequently and that he keep his bowels in a good condition, in order to avoid disease. When the body is clean the spirit will become pure and manifest its innate beauty. Thus being clean and holy in all the functions of the body and in all the relations of the mind, a man will be enabled to unite with the gods. Every Shintōist, yea every Japanese, ought to know and keep all these points. Day and night must he observe them. *Cleanliness* is our faith and practice.

## II.—WITH THE BUDDHISTS.

The *Bukkyo Shirin* (historical forest of Buddhism) is a new magazine published under the editorial management of Sensei Murakami, a priest of the Hompa Honganji Shin sect. The introductory article contains the reason why he has established it. Many Buddhist papers announce the importance of the historical study of Buddhism, and it seems to have become a very popular opinion.

To-day it is the 2922nd anniversary of the birth of Buddha. What affinity is there between Buddha and this



magazine born on this memorial day? It is stated that Buddha was manifested in the world for a very important reason. So it is with this paper. Buddhism was founded by Buddha who was born 2922 years ago, and a great many historical events must have happened during the course of time. It is quite natural for a Buddhist to feel a thirst for Buddhist history when we think of the birth-day of Buddha. The above is the very reason why the first number of the magazine is published on the 8th of April. When we observe the general current of society, we do not fail to find that the age of imagination is already past. We are now entering into the age of facts. Theoretical investigation is giving way to the historical. Buddhists must not neglect the signs of the times. Outside scholars are recommending Buddhists to engage in the historical study of their religion, and at the same time they themselves have also engaged in it. Though there are head temples and seminaries in every sect, and also many learned men, I have never heard of any undertaking of this kind till this day.

I published a collection of Buddhist lectures during 1889-1891, for there was a demand for popular explanations of our religion. Since that time many similar works have been started and there is no longer any need of my continuing it. Thinking that the most important work at present is the historical investigation of Buddhism, I decided to start a paper for this purpose.

As I have stated how I came to start this paper, I will now give the principles of this magazine. The object of the magazine is to explain the nature of Buddhism. Buddhism does not attack scientific investigation, nor oppose religious practices. It requires theoretical and historical study on the one hand, and religious services and piety on the other. When

Buddha began his teaching he aimed at the revision of science, as taught by Brahmanism, and effected a reformation in religion. As the object of the paper is the explanation of the history of Buddhism, it will take up both scientific investigation and the history of religious thought. It will contain the two factors of science and religion.

It will have seven departments: (a) Historical Department, which will contain the scientific study and explanation of Buddhistic thoughts; (b) Critical Department; (c) Geographical Department; (d) Department of the History of Doctrines; (e) Biographical Department; (f) Miscellaneous Department; (g) News.

There is a very intimate connection between Buddhism and literature, art, politics and manners in Japan, China, India and other Oriental nations. As a religion it embraces one third of the population of the whole world. Especially can it be properly said to be the religion of the Japanese people. This religion that was founded 2922 years ago and transmitted to various nations must have much history to tell.

The paper will not be satisfied with the announcement of the known facts, but promises to make new investigations and disclose new facts and knowledge to the world. I was recently told by a Professor of History in the Imperial university, that one third of the history of Japan must be filled up with the history of Buddhism, which shows the importance of the study. Besides our country, there are China, India and other Buddhist countries which have as much history to tell as we ourselves. It is not an easy task to traverse the whole field.

In many of the Buddhist periodicals we find that the importance of religion for the furtherance of the welfare of a nation is coming to be acknowledged by the intelligent part of the people. It is not necessary, they say, to state the

importance of developing the political, legal, economical, and educational factors in order to advance national civilization. They have chiefly to do with material civilization. They lack the element of internal progress. In order to effect the internal progress of a nation and advance the true welfare of humanity the minds of the people must come under good religious influences. The foundation of good morality must be made secure. There lies in religion the highest virtue and the final end of humanity. If the people do not believe in religion they will become depraved and their manners will be corrupted. Without religious faith society will grow unsettled and the nation meet great calamities. The unity of a nation cannot be effected, if religion is slighted by the people. The fact that the more intelligent part of the people admit the importance of religion shows progress in the civilization of our country. The question is, What religion should be adopted? Shall we take Buddhism? or Shintōism? or Christianity? The question of its selection is very important. We do not hesitate to say that it is not Shintōism, nor Christianity. It is Buddhism. The teachings of Shintōism are contained in our classical records and we respect them; but we cannot say that they are pure religion. Christianity is no doubt a pure religion, but its doctrines are irrational and contradictory to our national institutions. Therefore, we cannot adopt these two as the national religion of our country. Unlike them, Buddhism is a perfect and a great religion. It contains universal truth. There are some, such as Mr. Juichi Soeda, who acknowledge the importance of religion for the welfare of a nation and give preference to Christianity over Buddhism. But even he himself states that as Christianity has not yet developed a national principle as it ought to do, Buddhism should be taken for

temporary purposes. He gave preference to Christianity because he does not know Buddhism. The objections against Buddhism are not upon its doctrines and teachings, but only upon the depraved condition of its priests. The united efforts of Buddhists to reform these abuses will effect the necessary changes and enable our religion to wield a wholesome influence upon politics, laws, education, literature, and upon the industries, thoughts and habits of the people.

A representative Buddhist writer has a plan of protecting the welfare of the nation by means of Buddhism. The history of Buddhism, covering nearly three thousand years, affords ample evidence that whenever this religion was in the ascendancy many noble priests appeared to arouse the national spirit and to assist the progress of the country. Again, whenever the priests disregarded the welfare of the country, Buddhism itself declined. To protect the welfare of a nation and to advance its interests must always be the most important function of our great religion. Japanese Buddhism is waning to-day because it has failed to do its duty to the nation. The spirit of our faith ought to penetrate every corner of society and make Japan truly a Buddhist nation. We must wield formative influence upon politics, law, education, literature, thought, manners and customs. Buddhism is perfect and ought to be the national religion to cover the defects in our rapid and immature material civilization. Here we have a work to do on several lines which I will now briefly indicate. (a) The foundation of the evangelization of our soldiers. All the civilized nations have instituted religious training and spiritual discipline for their soldiers. They have their chaplains; but I am sorry to say we have none. Buddhists ought to open the way and disseminate religion among our soldiers and make up the defect of

our nation. (b) The foundation of the evangelization of our emigrants. The struggles for existence and the competition between the different races are becoming more violent; and religion is one of the most effectual elements in them, for it has a controlling influence upon the minds of the people. It is important to evangelize our emigrants to other countries, so that they may be faithful to their mother country and keep their attachment to the national faith. It is also important to evangelize those foreign people who immigrate into our own country; for if they are baptized with the baptism of Buddhism, they will be no longer foreign in their spirit, and they will soon become attached to our national faith. See the negroes in America, how they are treated with kindness in contrast with the American Indians, only because they have been converted to the Christian faith. When we know that religion is the most influential element in the struggles of existence and competition among different races, the dissemination of Buddhism among emigrants and settlers should be most earnestly carried on. (c) The form of family worship in Buddhism is not perfected. The three most important epochs in the life of man are birth, marriage, and death. Christians celebrate all of them with solemn religious ceremonies, and the practice has a most effectual influence upon the minds of the people. Buddhism lacks the first two and practices only the last, and it has a great deal to do with its influence. It shows why its influence upon the minds of the people is not so great as it ought to be. And then he proceeds to state some facts about Christian customs, and about family Bibles and recommends Buddhists to follow the Christian example. He concludes his plan by expressing the desire to carry it out to establish the foundation of a national religion with the doctrines of Buddhism.

### III.—ALONG THE CHRISTIAN CURRENT.

An article in the *Jo-Gaku Zasshi* (Woman's Magazine) on the future of Christian schools in Japan treats of the principles of education under the form of four questions. (a) Shall they engage in general education? It is said that a Unitarian missionary saw that there is no place for foreigners to work in the lines of general education; so he and his friends are engaged entirely in special education. This is quite reasonable. Those churches which are engaged in general education, should adopt the courses pursued in the common middle schools. Their buildings and instruments will help them to succeed in this way. The law of the survival of the fittest holds true even in the educational world. After having become middle schools, they should obey the regulations of the government, and no religious training should be given as a lesson.

(b) Shall they take up special education? Christian society entertains great hopes for the establishment of the university course in the Doshisha. But the other Christian schools will need a large amount of money before they can become like the Doshisha. Then, shall they adopt the course of the higher middle schools? If the students have to spend the same amount of money and the same length of time, they will rather choose to enter those schools which afford the best opportunity for the future; and this they will find in the government schools. There is much careful consideration needed before the Christian schools may take up special education.

(c) Shall they become training schools? I think it is not their object to give general education or to teach some higher studies simply to make ministers. I think they teach the Bible as the means of moral education. Then the education of ministers is only a part of the object and not the



whole. It would be better for the girls' schools too, if they could establish some relation or communication between themselves and the government normal schools or the high schools for ladies.

Then what shall the higher course be? It is said that the Imperial University educates men only for the government offices. In order to cover this defect and meet other necessities, the Keiōgijuku and the Doshisha are establishing departments of special studies. When the fund of the school permits, it will be wise to establish such departments. Here it is where the schools can best work for their Christian principles. Here they can give religious instruction; and as the students of these departments are generally more or less mature and their minds are beginning to settle for their life work, they will more easily see the necessity of religious and spiritual training. These departments should have certain characteristics denoting Christian influences. In our country Christians have a great responsibility for the reformation of society, and they have already succeeded in some points. Their work in bringing up orphans or in the temperance cause has great influence. This spirit of ennobling and uplifting human society should be a ceaseless characteristic of these special departments in the Christian schools.

(d) What shall we do with the theological department? It will be all right to go on with the present system for educating preachers. But it is very necessary that the students should be trained to be more practical and spiritual. They talk much about philosophy and theology, but their words are difficult to be grasped by the common people. The present Minister of the Department of Education said that the teachers of the common schools should be trained to have much interest in the industry of the place where they live. So the

preachers need to be interested in the industry and the customs of the field, and they ought to have a thorough knowledge of them.

One of the most earnest Christian periodicals, after dealing with some of the false tendencies of idealism in religious thought and work, goes on to show that the people have come to love the more practical side of life. The disappointed hope of personal political preferment cast many men down in poverty. So at last the people have learned to feel the necessity of encouraging industry, emigration and many other enterprises. Thus materialism became influential. The reformation of society, spiritual culture, or anything that has to do with the spirit of the people is neglected. Even Count Itagaki, who was said to be the prophet of the Japanese political world, has become the follower of Mr. Fukuzawa. This is a great defect in our country at present. This general tendency weakens the spirit of the people. The Christians are very quiet now. They are examining themselves and regretting that they are weak. This is not bad, but when we see that materialistic views are prevalent, we ought to lift up the banner of salvation and fight with those false principles of materialism, conservatism and nationalism. For this purpose, the union of the Christians, both foreign and Japanese, is most desirable. The union of the Japanese Christians is especially important. There are many sects, but the Christians ought to join in attacking the false principles in society. If the representatives of the sects could meet and express their ideas about the evangelistic work and discuss the method to be pursued, it would strengthen the believers in the church and exert great influence upon society as a moral and spiritual activity. Some think that the general meeting of the Evangelical Union to be held next year will furnish the necessary



occasion; but time is passing very quickly, and we need a timely movement. So we hope the representatives of the different churches will meet together pretty soon. There will be many subjects to be discussed, while the following ones will be the most important.

1.—An alliance of the different churches should be made in order to have annual meetings of the representatives of those churches to discuss the work and life of the churches.

2.—To settle the general principles of the work, studying the needs of the time and the tendencies of the people.

3.—To determine how to meet the conservative, nationalistic principle; and, if possible, every church should adopt the same method.

4.—To establish a society of Christian literature. Every sect should join in producing good works calculated to promote the progress of Christianity.

5.—To investigate how the union of these churches in practical work can be best attained.

6.—What should be the relation between foreign and Japanese Christians?

7.—To communicate information of the evangelistic work in Japan to the Christians in other lands.

Every christian is desired to join our plan. This meeting is expected to be held soon.

In several magazines the present thought holds that it is the nature of religion to become diversified into many sects, unless it is suppressed by an unreasonable despotic power. Into how many sects is Christianity, and especially Protestantism, divided? It is the same with Buddhism. Their faith is on one master or one teacher, but they are separated into so many different sects. This is perhaps caused by the weakness of human nature or by forgetting the necessity of union in spirit. There are, therefore, some who say that every religion has the same object and the same principle, that all

religions are, as it were, brothers. There are also those among Christians who hold such views and who try to unite the sects or to prevent disintegration. But the fact is that they cannot unite and make one religion; on the contrary, they add one sect to the list that speaks for the union of all sects or religions. Thus the general tendency of the religious world is to diversify or disintegrate. And disintegration is a necessary step of progress. Sometimes separation is necessary to bring true union. Christianity is diversified in the western nations. Their separations are not always on useless points. For what seems useless to one may be necessary to the other. Unitarianism is said not to be Christianity. *Unitarianism* is the name denoting a party of men who hold the same views in the study of truth, though they are very different from each other in real faith, some being almost like the orthodox Christians, while others are on the other extreme. So it is a fundamental question to investigate what is Christianity.

It is true that Christianity has a great influence in Europe and America. It is also a fact that there are some thinkers holding views antagonistic to Christianity. Thus the ideas of the thinkers toward Christianity are diversified. Even in our country the conflict between progressive and conservative Christians is becoming very clear. If we could freely hear the opinions of the religious workers and believers, there would be many whose thoughts are far from what they pretend to be. Since the separation of Protestantism from Catholicism the tendency of Christianity has been towards diversification. Socrates said, "Follow what you *think* to be virtue. Obedience to what you see with your own eyes to be virtue, will bring true virtue." This has been the fundamental principle of ethical studies in the occidental countries. It is no wonder that ethical opinions are not

united yet. So it may be said that the present tendency of religion is separation. Some think that religion is to rule with authority; that its power rests in faith, not in scepticism; in dogma, not in criticism. But the beliefs of men are as different as their faces. It is impossible at present to unite such diversified faiths under one authority. True union will be born out of diversity. I do not believe in eternal diversity, but at present it is the tendency. It is the necessary step towards pure unification.

As it has been indicated before, woman's voice is heard with no uncertain tones in the expression of practical thought in Christian work in Japan. The fairer sex will soon elevate not only moral feeling here, but also the forms of expression where deep and earnest thinking is involved. In the purification of the home, in the abolition of concubinage and its attendant miseries, in the system of monogamy, in the temperance cause, in the noble work of bringing up orphans, in literature and art, and in religion, woman will have a deep, searching thought to give now and then. Her influence is already a potent factor in the Japanese Christian press.

Rev. Y. Mashino, in an address delivered at the late General Meeting of the Congregational Churches, spoke on these lines. If asked what is Christianity, I would not hesitate in answering that it is to love God and men with all our spirit and our heart. This love is the cause of our gratitude to God, and from this we can develop into the noble state of knowing God and being known by Him. In theology there is an opinion of predestination. We cannot believe it in its extreme point, but it has some truth in it. We all were chosen out of the people for the performance of the noble work of establishing the Kingdom of God. To be grateful for the mercies of God is the power to

urge us to work for God. Friendship is also based upon gratitude. Christians are those who love God and man with all their power. This gratefulness leads us to consecrate our lives to Christ. Moses did not like to be called the son of the daughter of Pharaoh, but he lived the hard life in the wilderness for forty years. The glories of an Egyptian palace were nothing to him when compared with the mercy of God, and he chose to follow God rather than to enjoy the pleasures of this life. He was willing to give his life for the sake of his people. Thus gratitude to God is the center of Christianity. Then the most important doctrine will be personality of God. The theology, old or new, that does not emphasize this personality of God is useless. If we think of the happy lives we enjoy and look on the society around us, we feel that a very great mercy of God is bestowed upon us. We can live in happiness only because we have to console those living in poverty and obscurity. The special providence of God is not a mere argument of theology, but the living experience of every Christian. If every Christian would think on this mercy of God and become grateful to Him, the Christian churches must soon become prosperous without any trouble.

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#### NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

THE children of the Methodist Sunday school at Iwakuni recently held a musical concert for benevolent purposes. They had often heard about the poor orphans at Okayama, and were now determined to raise means to render them some help. One day some one asked the scholars whether they were not willing to hold such a

concert all by themselves. On this suggestion they began to prepare. The members of the church were moved by the sincerity of the children and lent them assistance. This was the first meeting of the kind in that town, and nearly all expected it to be a failure. When the meeting was opened, quite a large audience assembled and the children were much encouraged. They did their best in singing and recitations. The congregation was deeply moved at the sight. Mr. Iwamasa delivered an address on the condition of the Okayama Orphanage, and the children closed their exercises with the song, "Orphans." The kind and sincere work of these children moved the inmost soul of each hearer and purified the Christian's faith. When two of the children went around with hats to lift a collection for the orphans, nearly every one gave all he had with him.

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Longevity has its statistician in Japan also. He gives us the figures by which we read that there are one hundred and forty-five persons in this country who are over one hundred years of age. We subjoin a table taken from "*The Nation's Friend*."

Age.	Men.	Women.
108.....	1.....	1
107.....	1.....	0
106.....	0.....	1
105.....	0.....	6
104.....	2.....	4
103.....	3.....	9
102.....	3.....	27
101.....	6.....	18
100.....	28.....	35

It will be noticed at a glance that the column for women is much larger than that for men.

\* \* \* \*

At present two Buddhist priests are instructing the prisoners every Sunday in the prison at Ishi-kawa-

jima, Tōkyō. There is no Christian among these convicts, but most of the books which they are permitted to read are Christian tracts, the Bible, a commentary on Romans, a work on theology, Christian evidences, theism, and Pilgrim's Progress. A young man who was previously a theological student has become an officer in this prison and is endeavoring to preach the Gospel. There are also two other Christian officers in the same place.

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On the 5th of May the beautiful Y. M. C. A. Hall in Tōkyō was dedicated. There was a large, interested and sympathetic audience present. The presidents of four mission schools made earnest speeches. They were the Reverends Honda, Ibuka, Ichihara and Oshikawa. Mr. Swift and Dr. Verbeck also delivered appropriate addresses. Both the speakers and the hearers entered into the full spirit and meaning of the occasion. The Hall has a lecture room with a seating capacity of one thousand. There is also a large library and reading room. Rooms are provided for recitation purposes, amusements, interviews, etc. The young men of Tōkyō are to be congratulated on this happy beginning of their special work.

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Mr. G. Nagasaka, the organizer of the Japanese Salvation Army, was at one time a member of the Church of Christ in Japan; but afterwards he became a member of the Methodist Church. Several years ago he went to San Francisco and entered the Salvation Army. Recently he returned and is now founding the Salvation Army in this country. He is visiting many cities in the interests of his work, lecturing and soliciting aid. His system resembles that of England and America, but there are some marked

differences between them. His work has no connection with any foreign society. His object is to go around the country preaching mostly in tents. For the completion of his plans tents, wagons, benches and other furniture will be purchased.

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At the recent graduating exercises of the Meiji Jo-Gakko (Girls' School) three girls graduated from the higher course, twenty from the regular course and eight from the special. Mr. Iwamoto, the Principal, made an address in his usual happy and earnest vein. Mr. Shimada read a history of the school and paid a loving tribute to the late Mrs. Tō Kimura, the founder of the institution.

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Two members of the Sanyō Railway Company have organized a society called the "Sanyō Christian Union." All the members of the Company who are Christians are now enrolled in the society. The first meeting was held at Fukuyama, the other month, and various pertinent subjects were discussed. The social meeting was very pleasant. Gradually is Christianity entering the many business circles of Japan.

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Rev. Mr. Harada and others have established a Theological Society. Their intention is to gather all who belong to the Protestant and to the Roman Catholic clergy. The object is the mutual investigation of theological subjects, practical, theoretical or philosophical, and historical. If wisely founded and managed on good business principles such an organization ought to have staying properties. In these days of making many associations, a fellow-feeling frequently braces the mind for earnest search after truth.

This magazine is in receipt of two valuable books, "*The Message Of Christianity To Other Religions*," and "*Foreign Missions After A Century*," presented with the compliments of the author, Rev. James S. Dennis, D.D., of the Presbyterian Mission, Beirut, Syria. Some of the topics handled in these volumes are of special interest to missionaries in Japan. The books have their subjects well in hand and the spirit running through them makes one stronger for the reading. We have been profited by these works and can recommend them to our readers.

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Yonezawa, a city of about thirty-five thousand souls, is situated in the north-central portion of Japan. There, in honor of Uyesugi, their first Daimyō, (feudal lord), who lived several hundred years ago, a large festival is held, lasting three days, the 28-30th, of April of each year. Uyesugi has been deified, and in his memory is erected a large monument, which stands within an enclosure, near the public park of the city. Near this is also a shrine or temple, where offerings can be made to their former lord, who is still supposed to exercise a special care over the people of his former province. At these festivals thousands of people assemble, and the city, and especially the park, is crowded from early morning till late at night. Peddlers, confectioners, etc., erect booths within and about the park. It is a veritable Vanity Fair.

Some of the Christian workers of Yonezawa, thinking it would be an excellent opportunity for the preaching of the Gospel of Christ, applied to the authorities for permission to hold service upon the grounds. Permission was granted, and upon the 29th, it being Sunday, a meeting was held, at which the pastors of the two churches and other Christians,



all residents of Yonezawa, spoke. In the evening another meeting was held. Miss L. Imhof, a worker of the Woman's Board, of the M. E. Church, who has lived in Yonezawa for several years, was asked to attend the meetings in order to assist in the singing. She did so, taking some tracts and picture cards for distribution. The evening meeting was somewhat disorderly, tho not especially so, nor were the speakers interrupted, but allowed to finish what they had to say. After the services were ended, and the Christians were returning, while Miss Imhof was taking down her lantern, which was hanging from a tree over the organ, a stone was thrown hitting her in the right eye, breaking her spectacles, some pieces of the glass entering her eye. The assault was entirely unprovoked, nor is it thought that such serious results were intended by the offender. Miss Imhof and others think that it was the intention of the thrower to break the lantern and frighten her, as an excellent practical joke, and at the same time an expression of the anti-foreign feeling that is felt by many of the people.

The pieces of glass were taken from the eye by a Japanese physician, Dr. Whitney of Tokyo was telegraphed for, and everything that could be done was provided for the comfort and relief of the patient. The people were greatly distressed at the affair, and the officials were anxious to do all in their power to punish the offender, who has not yet been found. The Governor of the province, who lives at Yamagata several miles distant, sent a special messenger to enquire as to Miss Imhof's progress, and the mayor, and other officials sent messengers or called in person. Letters of sympathy from Christians and from non-Christians, some of whom had never seen her, came with every delivery of the mail.

One of these told how that upon the day of the accident the writer's servant had received a tract from Miss Imhof's hand and had brought it home. He thanked her for the tract, promised to read it carefully, and expressed regret that she who had come for the sake of teaching his countrymen and making them better, should be thus shamefully treated. He hoped that she would soon recover, and that the injury would not be permanent.

Such letters helped and cheered Miss Imhof a great deal, and she felt that if it would be the means of bringing some to a knowledge of Christ, who otherwise would not have had their attention drawn toward Him, she was happy in the thought of even in this way doing something for Him. The loss of an eye was so small a matter, she said, as compared with the salvation of a soul, that in order that spiritual sight might be given others, she would cheerfully endure physical blindness.

However, the anti-foreign agitators, like all agitators, wilfully and maliciously misrepresented the facts, and spread broadcast in the newspapers false reports of the occurrence, as if to justify the offense by claiming that the injured party deserved even more than she received. They accused her of speaking, at the meeting, slightly of Uyesugi; of saying that those who were not Christians were no better than animals; and such statements as these. The fact that she did *not* speak at the meeting being entirely lost sight of.

Although the pain and suffering that Miss Imhof has endured has been severe, and although she knows that she must go through the remainder of life maimed, having literally given her right eye for her Master, yet doubtless, harder to bear than all this is the knowledge that not only

she but the cause which she is working for has been so evil spoken against. Yet, He who overrules the acts of men, can make, and we pray that He may make, even the wrath of His enemies to praise Him.—H.W.S.

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We have just now been handed the "Minutes of the Fifth Annual Conference of Baptist Missionaries in Japan." In our next number there will appear some interesting extracts. Our Baptist brethren have much to show that goes for solid encouragement. We wish them success for their new year of anxious toil. But more of this.

\* \* \* \*

At the Ninth Annual Convention of the Congregational Churches an invitation was extended to Mr. Moody to visit Japan. His coming would no doubt give a strong impulse to the evangelization of the Empire. Strong faith in God and an implicit trust in the promises of the Bible have made Mr. Moody a power. If he could impart some of his earnest and abiding spirit to the Japanese religious workers great results might be looked for.

\* \* \* \*

The annual tide of Japanese emigration to other countries is gauged as follows:—

In 1883.....	1390
„ 1884.....	1486
„ 1885.....	3461
„ 1886.....	3037
„ 1887.....	4736
„ 1888.....	6552
„ 1889.....	7772
„ 1890.....	8166
„ 1891.....	13618
„ 1892.....	10209
„ 1893.....	12481

\* \* \* \*

The Opening Exercises of the Japanese Salvation Army were held

at Yokohama, May 16th. Mr. Nagasaka obtained permission from the Governor of Kanagawa Prefecture to use a large open lot belonging to the government. Over fifteen hundred persons were in attendance. Several mission schools and many Christians who belong to different churches rendered the young general much valuable assistance. Mr. Nagasaka is preparing to begin his long journey through the country. Considerable interest is manifested in his movements. A number of sturdy young men have joined his ranks. They are all full of hope. What shall the harvest be?

\* \* \* \*

The Temperance Society forges ahead heroically. Though comparatively small in numbers, it is enthusiastic and shows much perseverance. Its literature already commands respect in many quarters. The total membership is 2410. About 1000 of these members live in Tōkyō; the others hail from various districts. In April 133 new members were enrolled.

\* \* \* \*

We ask our readers in Japan to send us items of interest connected with their work. There is much to be reported if you will only look for it. Fresh news from the field is read, we are told, before anything else. What you have to say will help the cause at home.

\* \* \* \*

This number of the magazine is four pages larger than the usual size. The midsummer issue will, therefore, consist of only fifty-six pages.

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To answer a frequent question, we will state here that *The Japan Evangelist* will continue. It was never intended for a mere experiment. It has come to stay.

# The Japan Evangelist.

VOL. I.

AUGUST, 1894.

No. 6.

## OUR FIRST YEAR.

THE rising sun is as beautiful at nine in the morning as on the first dawn. Completing the first year of *The Japan Evangelist* with the present number, we feel as confident now that this magazine has its own special mission to fill in the religious world as we were hopeful one year ago that it should be so. This is very frank and strong. Our friends have helped us, and cheered us on our way. Alone we went out. We come in with a host of congenial supporters. Alone we went out. We come in with one critic who wishes us to stop this "narrow undertaking." If we have not added much to our knowledge of Japan, we have at least given many an earnest soul a new idea of the present religious life and conduct of this Empire. Letters come to us, from warm hearts and from bigger brains than our own, with the assurance that we are "supplying a felt need." Others write, "We can hardly wait for the next number; when will it come out?" A little boy, way over in England, has learned through the regular visits of this magazine to love the cause of Christ in Japan.

All this is, of course, by the way of appreciation and gratification, of much value to the struggling editor; but we must confess to a growing sense of our weakness and of our failures in editorial work. It is here, then, that we thank our friends for their great patience with the shortcomings of *The Japan Evangelist*. We are not at all satisfied with present attainments, and an untiring effort shall be made to improve the magazine along all its lines. We ask your help and support.

It is proper to record here our esteem for the printers,—*The Yokohama Seishi Bunsha*. They have done their work promptly and without the least friction. Ever polite and attentive have they been in all our transactions with them. The Manager, Mr. H. Muraoka, is a gentleman with whom it is a pleasure to deal and whom to know is an element of friendship. We regard *The Yokohama Seishi Bunsha* as a business firm that does credit to the better class of Japanese business men.

We desire to call attention to a slight advance in prices for Japan owing to the fluctuations of silver. Rates are given on the second page of the cover.

Thanking all our readers for the help and encouragement so freely given us during this first year, we solicit a continuation of the same. Especially are our readers in Japan invited to send communications for our columns. Let us all unite in bringing Japan and God's work here vividly, as in a living picture, before the friends of our cause at home. In this way to serve God and Japan is the highest end of *The Japan Evangelist*. This is a real service in which we invite all our friends to bear a certain part. It is a service already yielding blessed fruit both in Japan and beyond the seas. Let us make "the folks at home" rejoice in this missionary magazine.

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#### A GLANCE AT BAPTIST WORK.

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By the Rev. S. W. HAMBLÉN.

**B**APTIST work in Japan was begun more than thirty years ago under the auspices of the American Baptist Free Mission Society (a Society which has now lapsed), but soon was passed over to the American Baptist Missionary Union. Until 1879 this was the only Baptist work in the Empire, but in that year the English Baptists began a work which, after some twelve years, has now become a part of the work of the above named Union. In 1889 representatives of the Southern Baptist Convention entered the field, and are now settled in Kyūshū. It is under the auspices of these two Societies—the Union representing the churches of the Northern and Western States, and the Convention representing the churches of the Southern States—that Baptist work in Japan is now carried on. The representatives of these Societies have just held their Fifth Annual Meetings, for, though working so long in Japan, Baptist missionaries

did not inaugurate Annual Meetings till five years ago when the Convention representatives came and when the Mission of the Union received a large reinforcement.

There are now ten centres extending from Nemuro in the Hokkaido on the North to Fukuoka in Kyūshū on the South in which are resident missionaries and connected with them are seventy-six outstations. The work in these places is carried on through the coöperation of eighty-nine Japanese pastors, evangelists, colporteurs, Bible-women and other helpers, and resulted last year in the baptism of 343 candidates,—the net gain in church membership, however, because of exclusion, erasure and death, was but 126. This is a gain of about 9% during the year and brings the total membership up to 1549. The number of churches has increased from nineteen to twenty and that of self-supporting churches from one to two,—a proportion of self-supporting churches that should not remain so small. The seventy-seven Sunday schools have had an average attendance of over 1400 and the contributions of the believers for all purposes have averaged seventy-five *sen* each, an equivalent of two day's or a week's wages according to circumstances. The evangelistic work has been carried on in the face of difficulties that are common to the work of all Societies in this land at the present time, but the Master of the Vineyard has granted encouraging progress not only from a statistical standpoint but, it is believed, in the condition of the churches, as well.

The Theological School has had a successful year. Heretofore the work of instruction has been in the hands of the missionaries entirely, but this year a Japanese instructor was added to the teaching staff. Another new feature was a series of lectures upon vital themes by prominent Japanese



and foreign Christian Workers. They formed a pleasant and instructive break in the monotonous routine of daily study. Ten students were in attendance of whom four were graduated at the end of the school year. With this year the school completes its tenth year. From the first Rev. A. A. Bennett has been its Principal, bringing to his work loving and devoted service. His mantle now falls on Rev. J. L. Dearing who takes up the work he has so well and so successfully begun. With the new buildings—a recitation hall and a dormitory—which will be occupied from the present time and with its increased number of teachers, the outlook for the Theological School is hopeful. The five Girls' schools are persevering in their good work for the girls and young women of Japan, and, besides their work as schools, are great aids in evangelistic work, many a Sunday School being sustained and many an afternoon's calls in the homes of the people being made by the pupils fitted for such work. An increase of 35% in their attendance is noted—an increase that is especially gratifying at the present time, when girls' schools seem to be losing their prestige among the people. The appropriation for a boys' school in Tokyo having been rescinded because of the great financial stringency now prevalent, this school is still a thing of the future. It is however hoped that soon it will be established together with a counterpart in Kobe. Besides the schools above mentioned there are others—day schools, schools for the training of Bible-women and a boys' school established that passports for living outside of treaty limits might be obtained—all of which are doing successful work in their respective spheres. Though the advance hoped for along educational lines has not been realized, there has been progress, and a

beginning has been made which promises soon to give Baptists the opportunity of training their youth in their own schools.

The small nucleus of a Baptist literature has been added to by the compilation and translation from standard works, of a Church Polity which it is hoped will clarify the ideas of the Baptist constituency regarding church government. This is the only new book brought out, but old work has been revised and new editions of old works printed. Hymn Book revision goes slowly on, but the long-drawn-out work of Bible revision is at a stand-still because of the absence on furlough of a majority of the committee. The translation of "Pendleton's Christian Doctrines" and "Inductive Studies in the Life and Times of Christ by Drs. Harper and Goodspeed" is underway. One of the features of the pamphlet—The Minutes of the Fifth Annual Conferences of Baptist Missionaries in Japan—from which the above facts are drawn is a list in Japanese and English of the religious magazines and books brought out during the year by all denominations. The former number forty-seven and the latter, comprising at least 11,000,000 pages, 158; and besides there was the publication of 11,500 New Testaments and 11,000 copies of Gospels, to which must be added 300 copies of Scripture portions in Ainu. The printing-press is surely doing much in the work of evangelizing Japan.

All of these Annual Meetings have been marked by excellence and worth, and the one just held yields not at all to those that have gone before in interest and helpfulness, even though somewhat small in number because of the absence on furlough of one-third of the appointees of the Societies and the inability of some on the field to be

present. They began with a sermon by Rev. J. L. Dearing, who took for his text Rev. 5:11-13 and for his theme "The Pre-Eminent Position of Christ in Christianity." It was just the sermon needed in these times when there is so much derogation of Christ and so many attempts to do away with Him and His teaching in the religion He established and to build up a religion having its name but without its essence. Said the preacher, "Christ must be held up as He actually is, not a Christ whose divinity is doubtful, or whose vicarious atonement may be questioned, or whose miracles are to be discounted, but the Christ of the Gospels. The Christ of the Bible is the only true Christ. When men seek to hold up a Christ that shall be more attractive, when they seek to take away from the true Christ the foolishness and "stumbling-block" that some find in Him

it is not *Christ* that they hold up, but a lifeless, powerless invention of their own imaginings." In this Christ only is there a sufficient motive for missionary effort. Another one of the good things was the paper by Rev. Wm. Wynd upon "The Holy Spirit in Relation to the Present Dispensation and to Missions." This is the dispensation of the Holy Spirit and He is the Inspirer and Mainstay of Missions—truths that cannot be contemplated too often or too deeply. The last session of the meetings was marked by the presence of J. Hudson Taylor and Miss Geraldine Guinness who gave helpful addresses that will long be remembered by those who heard them. And thus the meetings closed and those who attended them, feeling that the Holy Spirit had been with them in their sittings together, returned to their stations with grateful hearts for past mercies and full of hope for the future.

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## EXPERIENCES OF CONVERTS.

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[Psalm cxix. 18. "Open Thou mine eyes, that I may behold wondrous things out of Thy law."]

Through Thy world of truth I wander, Lord, a helpless child of mind ;  
Many treasures, many beauties in my pathway do I find ;  
And my spirit, searching, looketh for the old things and the new ;  
Yet not half are comprehended, not the half are near my view.

Ah! my pathway is but narrow, and this moving world is wide ;  
If I, peering, watch the distance, miss I what is at my side ;  
If I, dreaming, turn within me, all without is as a shade ;  
But if fancy wing beyond me, I forget why I was made.

On and on, by force of habit, fast and faster must I go ;  
On and on, by dint of nature, blind and blinder must I grow ;  
And the truth seems more elusive for the want of sight in me ;  
Groping in the gathered darkness, find I not my soul's TO BE.

Weak and stumbling, worn and trembling, past the hope of finding now ;  
Ignorant and eyes all rayless, error written on my brow ;  
Blind and broken, blind and bleeding, powerless my best to live ;  
Blind and weary, eyes unopened, O for one me light to give!

Lord, I hear Thy world of wisdom speeding on its endless way,  
But I know not to distinguish darkest night from darkest day.  
Both seem one, in me uniting, breeding much disordered thought,  
For uncertain shapes and figures has my clouded fancy wrought.

Though this world of truth be beauteous, full of life and rich in bloom,  
I am weak and half disheartened, I am fainting in my gloom.  
Lord, I pray Thee, give me power, wondrous things to reach and hold ;  
Give me seeing, give me daring, make me bright, and true and bold.

Heal my blindness ; give me vision penetrating as the light ;  
Make me strong in understanding ; send my mind prophetic might ;  
Till all knowledge be embodied in the life I try to lead,  
Till enshrined within my bosom be the wisdom that I need.

Once again I pass rejoicing through this wondrous world of truth,  
And I feel my being burning with the holy hope of youth ;  
Life is mine and joy forever. This is granted me to see,—  
Revelation and Redemption,—the eternal thought, TO BE.

Man and sin, and love and Jesus, God and life, and light and heaven ;  
Protevangel and fulfillment, man condemned and man forgiven ;  
Wondrous things are these before me, which with sight restored I view,  
God and man in one uniting, and—"Behold, all things made new."

"For these words are true and faithful ;" hark ! their sounds in promise blend :  
"I am Alpha and Omega, the beginning and the end."  
First I hear the echoes faintly, loud and louder on they roll,  
Till like voice of many waters comes their music to my soul.

I am now a rapt disciple, and God's truth I may discern ;  
I have eyes of newest vision, I may see and live and learn.  
O, I find God's treasured Wisdom holdeth joys that never cease ;  
For "her ways are ways of pleasantness, and all her paths are peace."

### THE BIBLE IN JAPAN.

By the Rev. A. D. HAIL, D.D.

IN reply to your request for instances falling under my observation illustrating the usefulness of the Bible in our work, I would say, first of all, that it is much like asking a farmer to give specimens of the serviceableness of the sun to his crops. The wealth of instances, rather than their paucity, is embarrassing.

The instances which most impress us are those occurring in the initial stages of our work as a whole, or at new points where the work is just beginning to develop. For example, take our first two converts, one still living and the other now passed to his reward. The former came to my brother's house in Osaka in 1888, when the latter had not much more knowledge of the

language than would enable him brokenly to ask him into the house and find out, somewhat inadequately, his wish. What he wanted was to know something of Christianity. My brother, not being able to converse with him then with any great degree of intelligibility, gave him a copy of Luke. He then returned home and nothing further was heard of him for at least six months, when he came back one day and asked for baptism. His knowledge of the Gospel of Luke was as thorough as could be expected under the circumstances, and the ideal it had given him of the Christian life was simply remarkable. His examination for baptism was entirely satisfactory. The book "found him," and in doing so he found a precious Saviour.

The other young man was one who came to our house for employ-

ment. He had formerly been a Samurai, but had gone from bad to worse until he regarded himself as pretty "low down" socially. He had been employed by a missionary family, but, as he told me himself, he had become a thief, and having been detected in his pilferings he felt so ashamed of himself that he thought he would save his self-respect by leaving. He had been employed to take care of a cow, but had supplemented his wages by selling the larger part of the cow's food and appropriating the proceeds to his own use. He was so frank and honest in his statement that, being in need of assistance, we employed him. About the first thing we did was to give him a copy of such portions of the New Testament as were then completed. He immediately began to read them. In the intervals of rest from his work, and oftentimes late at night, we heard his voice flowing along in those cadences of rise and fall peculiar to Buddhist priests when reading their sacred books or prayers. We suspected at first that in this he had a sinister motive, but it proved otherwise. He was deeply interested in this book. It had a charm for him that held him spellbound. On account of our limited knowledge of the language we could not then be of much assistance to him in explaining the passages he did not understand. After awhile he, too, applied for baptism. His sole manual of instruction had been these portions of the New Testament. He and the other young man alluded to were baptized together September 26th, 1880, and were, humanly speaking, the seed of our little work. Being our first converts, and thinking of what their future influence might be, guided by what they thought to be the teaching of the word, they covenanted with each other to devote a stated part of their time to daily

prayer for the work and to give not less than one-tenth of their income to it. One of them became a licensed preacher and continued in the direct evangelistic work until physically disabled. The other gave himself wholly to the work of house-to-house visitation. Sometimes he would have an income of only five *yen* per month. At other times all his income consisted of a percentage from the sale of Christian books and Bibles, and occasionally he turned aside to bake waffles and cakes in order to get money enough to maintain himself in his work. The Bible was his one book, and teaching it to those who would listen was his one work. He could truly say, "This one thing I do." When he "fell on sleep" he sweetly rested upon the promises of the book he so loved.

In another instance a Buddhist priest, who had given up his bishopric two years previously, received from a missionary a copy of the Gospels. A meeting was being held at Tanabe, in a hotel, and he was in bed in an adjoining room. He pushed back the sliding door and sat up in bed to listen to the sermon. At its close he asked for and received one of the Gospels. He told me afterward, when giving to me the idol (*hotoke*) he had formerly worshipped, that he had long felt that it was wrong for him to teach the people to worship idols, and had at length given up his office and work on that account. He told also of the sadness which filled his soul as for the last time, according to his promise to himself, he bowed to worship the little idol which he had worshipped all life, and which was given him by loving parents when he left his home to prepare for the Buddhist priesthood. "For two years," he added, "I had nothing to worship. I had given up the only object of worship I knew, and





REV. AKIRA INAGAKI.



there was no other one before whom I could bow. During those two years no one can tell what a lonesome heart I had. But when I got the copy of the Gospels, and began to read of the Saviour, the aching void in my heart was filled. I now had a real God to worship." After hunting around through the country he found a pair of boots in which to present himself in the house of a missionary. He walked up to Osaka, a distance of about ninety miles, in order to apply to us for baptism, which in time was duly administered.

When we began our touring work we often left Bibles with those in different places who would buy or receive them. The people got red paper, which could easily be torn in bits and stuck to the page at the verse concerning which information was desired. When the missionary went round upon his circuit, after an evening meeting those who had Bibles and were thus using them would gather around the braziers, with the usual accompaniments of tea and sweetmeats, for the evening work. Sometimes whole pages would be dotted over with red spots. No work was ever more delightful than that in which we would thus gather together and go directly to the fountainhead itself of truth. In this way some of our very best and most lasting work has been accomplished.

In two instances baptism was withheld for nearly two years—in the cases of persons who were devoted to the manufacture and sale of wine (saké). One of these came to the conclusion, largely from this direct Bible study, that he could not acceptably serve God in such a business. He walked to Osaka, nearly a hundred miles from his home, to inquire of us our opinion of the matter. When we told him that we thought that he had come to a wise conclusion and had read the word rightly, he returned home

and gave up his business and was baptized, though he had to make a heavy financial sacrifice in so doing.

We have made much use also of the Sermon on the Mount, and other parts of the Scripture, as tracts. They have often whetted the appetite for the entire book itself and stirred up many minds to the investigation of Christianity.

As our work has widened, and churches have organized and passed over to pastors and others, we have not been able to point out so definitely the good that has been accomplished by the Bible work. But we are very sure that as we look at the growing life of the churches and their workers, bringing forth some thirty, some sixty, and some a hundred fold, we can more fully take in the Saviour's meaning when, in explaining the parable of the sower to his disciples, he said, "The seed is the word."—*Bible Society Record*.

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#### JAPANESE RELIGIOUS WORKERS.

V.

REV. AKIRA INAGAKI.

By SHIGETARŌ KAWADA.

AKIRA INAGAKI was a Samurai in the service of the Daimyō Matsudaira Iga-no-Kami, who resided at Ueta in Shinano. When his master's daughter was married to Niwa Nagato-no-Kami who lived in Yedo, his grandfather went there as her attendant; for at this time it frequently happened that on the marriage of a noble's daughter one of his vassals went to the bride's new home to wait upon her. Akira was born in Yedo in December, 1848. Afterward his father and family returned to Ueta to live. In his eleventh year Akira became a Koshō, a boy-attendant, to Tadanori, the heir of his master's house; and they studied many subjects together,

paying special attention to the military arts. In his fifteenth year, he became an attendant to his master, and, later on, became also the manager of an institution called Shobikan, which was founded for the literary students of that place. In 1869, when Tadanori went to Tokyo to study, Akira accompanied him there, and became acquainted with several learned men of letters and other well-known characters. Being moved by some reflection on the times, he endeavored to persuade Tadanori to cross the ocean for study; but, finding that his health was not good, he persuaded him to make a journey through his own land. His suggestion was seconded by others and was accepted by Tadanori. So, in November, 1871, they started together upon the journey. They went to Kyūshū, where they visited several learned men and studied Chinese literature for a time. The next year Mr. Inagaki returned to Yokohama and took up the study of English literature. After studying one year in Yokohama, he entered the school, Meiji Gakusha, in Tokyo. But his means were very soon exhausted, and he could not find any way to support himself. Consequently, he did not stay very long in school. He then went to the Prefecture of Nagano, where he engaged in business. After a time he returned to his home in Ueta. A desire for the acquisition of knowledge was burning in his heart, but he could not find means to enable him to carry on his studies. Becoming discouraged at last, he thought it would be better for him to go to the mountains and live quietly there, chopping wood like a hermit, than to be living in the social world with his vain hope for knowledge causing him constant unhappiness. This finally he decided to do. At this time a friend, who was acquainted

with his troubled state of mind, came to sympathize with him, and becoming interested in his plans gave him one hundred *yen* to be used in carrying on his studies. Pleased with his brightening prospects he at once went to Tokyo, and entered the Keiōgijiku, where he studied English literature for about one year. His money now giving out he raised a small amount by selling his clothes, and went to Nagasaki. After a few months spent in Nagasaki, he returned to Ueta. He was now twenty-seven years old.

In 1869 he bought a Chinese translation of the Bible, and studied it in company with some friends. But he was unable to understand it. Being anxious to get at its hidden truth, he went occasionally to some foreign missionaries and to Mr. Ogawa to ask questions about it and to learn about Christianity. He was then a firm believer in Confucianism, and the discussions of these Christian men had no effect upon him. However, in 1873, seeing Christianity spread more and more in Tokyo, he thought that there must be some secret force in it, and he determined to find it. So he attended church at Tsukiji every Sunday. In human affairs it is not seldom that a great thing is the result of something small. Newton was led to his great discovery by simply observing the fall of an apple. Mr. Inagaki was then on the way to his new life of the future. But he could not find in Christianity what he had expected to see. Still, observing the mutual love of the believers and their zeal in praying to God to bless their country, he came in the course of time to admire the influence of the Christian religion. One day after returning to school, he declared to his friend that there was no such secret power in Christianity as they had supposed. And when the friend replied, "It may be that there is a



secret power, and that they would not reveal it to you, because you do not yourself believe the Christian doctrines ;" he did not believe such an assertion, and thought that there must be some other cause of the great influence of this religion. During the time he was at Nagasaki he always went to church, and his knowledge of Christianity greatly increased. He became favorably impressed with many of the doctrines. But still there remained questions concerning prayer and other points which he could not accept.

In 1875, after he had returned from Nagasaki to Ueta, he was surrounded by much that was distressing. When he endeavored to overcome these difficulties, he gained a knowledge of his weakness, and that knowledge was a great gift to him. He could not find any means in Ueta by which to carry on his studies which were now his great ambition. All hope was given up. Just at this time, while he was much disappointed and filled with sorrow, he gained some knowledge of the virtue of prayer and of the grace of God, and he learned also that trust in God is the secret of Christianity. Thus he grew in the faith, and became very happy. Then those things which once troubled him distressed him no longer. The world, which had been so full of sorrow, became a pleasant place. The pessimistic cloud was driven away by the optimistic breeze. Now he felt it to be his duty to teach the Gospel to his neighbors. So in the same year he organized a temperance society at Ueta according to Christian principles. On Sundays he preached in the forenoon and taught Sunday school in the afternoon. During the week he studied the Bible with his friends, and sometimes made addresses on temperance. As the result of his work, he gathered more than ten believers ; but as yet

he had not received Baptism, saying that he did not like to receive Baptism from a foreigner. But it is said that there were two reasons for his refusal of this ordinance ; one was because he thought that when there is a Baptism of the Holy Spirit, the superficial rite by water is not needed ; another was because he did not like to become a member of a particular sect by the ordinance of Baptism. At this time an event which tested his faith happened. Masayoshi Hayakawa, the father of Mr. Inagaki's wife, who was a Confucianist, seeing Mr. Inagaki teaching Christianity, which he thought to be injurious to this country, resolved to take back his daughter. One day, calling his daughter to his house, he declared his intention to divorce her from Mr. Inagaki, the chief reason being that she bore her husband no child. This according to the doctrines of Confucianism is a just ground for divorce. Mr. Inagaki would not consent to it, since it did not agree with Christian principles, and declared that it was very bad. Mr. Hayakawa would not listen to him and forced him to give her up. At last Mr. Inagaki was deserted by his wife, whom he had loved for about six years. If he had not had firm faith his real state would have been changed, since the true cause of the divorce was clear to him. He regretted it, of course, but he loved God more than his wife. So he worked on as before. Soon in the new year it was found that his wife was with child ; and, after some efforts made by Mr. Inagaki's friends, she was allowed to return to her husband. After this Mr. Inagaki went to Yokohama, and received Baptism at the Kaigan Kyokai. In 1877 he organized a church, Ueta Kyōkai, at Ueta. Then his wife also received Baptism. The same year he went to Yokohama to work in Kaigan Kyōkai, as a preacher, obey-

ing the summons of that church. After two years he became pastor of the same church, and worked there until last year. The church, which has more than six hundred members now, numbered about one hundred believers, when he became the pastor. Besides there are six churches in Tokyo and other provinces, which were brought into existence by this church during his pastorate. These things ought to be attributed in great part to his endeavors. His wife died in 1880. Afterward he married a second wife, who is a daughter of Mr. Okuno. At present Mr. Inagaki is engaged in preaching the Gospel in various parts of the country, having no fixed church.

Rev. Akira Inagaki has already done a great work for Christ and His Church in Japan. He is yet in the prime of life and bids fair to continue his usefulness for many years to come. As a preacher he is earnest, eloquent and spiritual. In society he is affable and ever mindful of the happiness of others. While not a really great scholar, he has nevertheless fair attainments in literature, history, science, philosophy and theology. It is with men and women in the practical affairs of faith that he has found his widest sphere of labor. Here he has proved himself a true servant of his Lord and Master. Here he will continue a faithful and loving service.

### ŌKUBO HIKOZAYEMON.

A Drama by FUKUCHI GENICHIRO.

Translated by KIMURA KEINOSUKE.

#### ACT III.

#### SCENE I.—*Hikozayemon's Plan.*

(*The house of Ōkubo Hikozayemon is at Karukozaka in Ushigome. The houses of the Daimyō and others have gradually become beautiful and luxurious; but this house is simple, after the country style in the time of war. It has only one large room for*

*parlor and sitting room, but on the tokonoma (a part of the room with elevated floor) armor, bows and arrows, guns and other weapons are nicely arranged, showing that the master is always ready to obey the call to arms. But some of the mats and sliding screens are broken. Four servants, Hiraoka Sadahachi, Takasaki Daisuke, Onizawa Seizaburō and Masui Shokurō, are in the room. Sadahachi and Daisuke are trying the strength of their arms, and Seizaburō and Shokurō are wrestling. Sadahachi overcomes Daisuke.)*

SADAHACHI.—How now? Takasaki, I have beaten you two out of three games. Don't you think I am strong?

DAISUKE.—Yes; I was beaten now, but you need not boast so much. Generally I overcome you.

SADAHACHI.—No; not so. You have only three times out of ten shown that you can beat me, while I have beaten you seven out of ten. If you want to, we will try once more.

DAISUKE.—Yes; all right. This time I will beat you three times consecutively.

SADAHACHI.—Don't boast too much now. (*They begin again. Seizaburō and Shokurō who are wrestling fall between Sadahachi and Daisuke. So they stop their game and look at the wrestling.*)

SEIZA.—I beat you.

SHOKU.—No; I beat you. (*They face Sadahachi and Daisuke and ask.*)

SEIZA.—Hiraoka and Takasaki, I think you were watching our game.

SHOKU.—Which of us do you think won the victory?

SADAHACHI.—While I was trying the strength of my arms with Takasaki, you suddenly fell between us.

DAISUKE.—So we cannot tell who beat the other.

SEIZA.—How careless you are; in that way you will never become inspector on the battle field.

DAISUKE.—Why, we cannot be said to have been careless, though we were not looking at you. To show whether we were careless or not, shall I wrestle with you?

SEIZA.—Yes; all right. You will see how strong Seizaburō is.

SADAHACHI.—Then, I will be the judge.

SHOKU.—Takasaki, beat Onizawa. (*Daisuke and Seizaburō begin wrestling, and finally Daisuke throws Seizaburō.*)

SADAHACHI.—The game is finished; Onizawa has beaten Takasaki.

DAISUKE.—What? Did I not throw him?

SADAHACHI.—Yes; but wrestling is different from sleight of hand. You put your left hand on the floor before you threw him; that was the end of the game.

SEIZA.—That is true; so, while I was not paying attention, thinking that the game was finished, he threw me.

SHOKU.—You are wrong. The games in the professional wrestlings for show are settled by small faults like putting a hand on the ground and so forth; but ours is different from them and we do this for the culture of military ability. Hence if we do not give the honor of victory to Onizawa, it will be contrary to the etiquette of Samurai.

SADAHACHI.—Stop, I need not be taught the etiquette of Samurai by you. Shall I wrestle with you?

SHOKU.—All right; I never refuse, when called to the test by the enemy.

DAISUKE.—Yes; very interesting.

SEIZA.—I will be the judge.

SADAHACHI.—We will begin, but sitting or standing? You may choose what you like.

SHOKU.—You may do as you like. (*They wrestle standing, and Seiza comes to assist Sadahachi and Daisuke to assist Shoku. The four are wrestling. Enters a boy-servant, Santetsu.*)

SANTETSU.—The guests are come. (*Exit Santetsu. The four servants are so earnest in their wrestling that they cannot hear the voice of Santetsu. Enter Abe Shirogorō, Kondō Nobori-no-suke and Kuze Sanshirō, and wait for the servants to welcome them; but they do not come forth, so they enter the room and push the servants with their swords.*)

SHIRO.—Why don't you come and receive us? (*The servants understand that guests have come.*)

SADAHACHI.—Mr. Abe Shirogorō.

DAISUKE.—Mr. Kondō Nobori-no-suke.

SEIZA.—Mr. Kuze Sanshirō.

SHOKU.—You are welcome.

NOBORI.—Ha, ha; you call us each by his full name.

SANSHI.—Like in a theatre. But what were you doing now?

SADAHACHI.—Did you see that? We were disputing about wrestling.

SEIZA.—And were wrestling.

NOBORI.—Yes; you all look strong, but who is the strongest?

DAISUKE.—We were disputing which is the strongest.

SANSHI.—Did you wrestle to find that out?

SHOKU.—Yes, sir.

SANSHI.—Then we will be the judges now. So wrestle in our presence.

SADAHACHI.—Thanks. The honorable games! Shall we cast lots to settle the order?

NOBORI.—No; that is not necessary; begin, Sadahachi and Daisuke.

TOGETHER.—Yes; all right. (*They begin to wrestle.*)

SHIRO.—Wait; wait; we will see that by and by. Friends, we will see "the old man" and ask about that matter.

NOBORI.—Yes; that was our business.

SANSHI.—Yes; that's so. (*Facing the servants.*) Please tell "the old man" that we have come.

SERVANTS.—Yes, sir. (*Sadahachi retires. The three guests take their seats.*)

NOBORI.—Now, Daisuke, we heard that “the old man” of this house met his old servant on the street yesterday and suffered great dishonor, and brought that woman in the sedan-chair. What is her name?

DAISUKE.—I do not know what happened on the street, but he brought a lady in Mr. Miura’s sedan-chair and took her home last evening.

SHIRO.—Did she ever serve in this house?

SEIZA.—No; we saw her yesterday for the first time.

SANSHI.—What was her name and where did you send her?

SHOKU.—That we are forbidden by our master to tell. So please,.....

TOGETHER.—Do not ask. (*Enters Okubo Hikozayemon, followed by Sadahachi.*)

HIKOZA.—You are welcome. Why don’t you give some tea to the guests.

DAISUKE.—We have forgotten entirely. (*The servants retire.*)

HIKOZA.—However poor my house may be, it is careless not to give the guests tea; ha, ha.

SHIRO.—Never mind; we come so often that we hope you will not entertain us like guests. (*Daisuke enters with a teapot and three cups on a tray, and gives the guests tea.*)

HIKOZA.—Did you come on business?

SHIRO.—Yes; to ask you something. If it be all right, please may your servants,.....

HIKOZA.—Yes; you may retire to the next room.

SADAHACHI.—Yes, sir. (*They retire.*)

HIKOZA.—There is no one here. Tell me what you want to say; I will listen.

SHIRO.—It is only this, that yesterday afternoon a woman was making complaints to Mr. Shima near Suidōbashi when you were passing that way, and you said that that

woman was your attached servant and asked Mr. Shima to keep all the matter a secret and brought her to your house in a sedan-chair. This is reported all over Yedo. Is that true?

HIKOZA.—Ha, ha. Has that been made public so soon? Yes; it is true, and I am ashamed of it; ha, ha.

SHIRO.—Nothing to be laughed at. You are the oldest person among the vassals of the Shōgun. So we call you “the old man” and respect you as our father or uncle. But what is this that you did yesterday?

NOBORI.—It was at Suidōbashi amid the crowd of people that you were disgraced. Your vicious behavior is known to the public.

SANSHI.—The Daimyō will laugh at you, and say, “Okubo Hikozayemon is respected by other vassals as their leader yet he has done such a disgraceful thing in his old age,.....”

SHIRO.—“So we may see the general corruption of the vassals,” and all the Samurai will despise us. Then it is not only your disgrace but also that of the vassals in general. We feel very sorry for it.

HIKOZA.—You argue very strongly; I am the more ashamed to hear you speak so gravely. But what do you want to do?

SHIRO.—Yes; that woman is too unfaithful, to make the secrets of her master public, though she is dismissed. So we want to get her and punish her severely.

HIKOZA.—But what if I say, “No?”

NOBORI.—Then there is nothing to be done except to cease to be your friends any more. We thank you for your kindness heretofore, but we will become strangers from tomorrow.

SANSHI.—And we will not ask your suggestions or help for any business.

HIKOZA.—To hear your determination makes me feel more ashamed. But she is only a servant; can you not overlook this matter quietly?

SHIRO.—We might wish to do so, if this affair were not known to the



public. But it is so widely reported,  
.....

NOBORI.—That there is no one that does not know. So to us, the Samurai,.....

SANSHI.—Is a great disgrace. We cannot obey.. ..

TOGETHER.—Your words.

HIKOZA.—Then it cannot be helped. If you say you want to break off our intimacy because this matter brings disgrace upon you all, all right; I will be obstinate too, and I cannot agree with you to punish my servant. (*Hearing this the three guests look at each other and bow before him.*)

SHIRO.—Then, Mr. Hikozaemon, we thank you for your kind intimacy for many years. Now we have discovered your vicious conduct and we consider it to be a disgrace to us all. And as you do not accept our advice we will break our friendship from to-day. We fell very sorry. (*Bowing very low.*)

THREE.—Now, we will bid you goodbye. (*They stand up to go. Hikozaemon, silent up to this time, speaks and tears roll down his cheeks.*)

HIKOZA.—Wait a little while; I am glad you have developed such noble characters through my instruction for so many years. I cannot help crying to see this. I will tell the whole matter to you. Please sit down. (*The three guests return to their seats.*) Yesterday afternoon, when I was passing by Suidôbashi, I saw a large crowd of people surrounding Mr. Shima's sedan-chair. Wondering what might be the matter, I approached the crowd and there I found a young girl making complaint to Mr. Shima. That girl was the daughter of Suzuki Genzayemon and I heard her say that the accused was that vicious Takanawa Gyobusho. Then the thought came to my mind that though she has right and justice on her side, if that be misjudged, great distress will fall upon her and her father. So I entered between them

and I told Mr. Shima that she was my servant, and so forth, as you have heard reported; and I brought the girl and the paper to my house. Then I found the fact from her, that Gyobusho fell in love with her and arrested Genzayemon on the suspicion of stealing the Shōgun's inrō and is torturing him. I returned the girl to her home last evening and have sent some men on watch. I think I will call on her to-day and hear more of the details, in order to save Genzayemon. But this must be kept a secret; so I did not speak till now.

SHIRO.—Was that your plan? We admire your spirit; but we were such fools that we could not understand your heart, so we spoke rashly and impolitely.

TOGETHER.—Please excuse me.

HIKOZA.—Never mind that, but you must keep in secret what you have heard now till we have saved Genzayemon.

NOBORI.—Yes, certainly. But is that Genzayemon the one who was discarded for his misconduct at Komaba some years ago?

HIKOZA.—Yes; that one. I haven't seen him yet, but I knew his father. He was very brave. He often went into battle with me.

SANSHI.—Genzayemon, being the son of that brave father, is accomplished in both military and literary culture.

HIKOZA.—Yes; so I want to save him.

SHIRO.—I see the matter now. We will not trouble you any more; but we will go to Gyobu's house and bring Genzayemon back even with force.

NOBORI.—Excellent idea! He is an utterly unworthy fellow. He simply flatters and is proud of his fortune and lusting after a higher position.

SANSHI.—Not only does he envy and calumniate honest and faithful men, but he is also mean and vicious

and tortures an innocent person from the enmity arising from failure in a love affair.

SHIRO.—It is for the good of society and it is our duty to knock down such a mean fellow with our strong arms. Now we will go. (*The three guests stand up.*)

HIKOZA.—Are you going to appeal to force? You are careless.

NOBORI.—Why, I cannot understand you. You have always taught us that it is good for society that we punish such mean, wicked fellows.

HIKOZA.—Ha, ha; you understand only half of the truth. When society is in disorder and reason cannot wield its power then that must be your principle. But now everything is in peace and order and all disputes are settled in court. So it is a mistake to try to appeal to force. It is my desire to bring this case before the court and ask the decision in public.

SHIRO.—Yes; but if the present administration is so trustworthy, why do you revile the ministers and other officials so much?

HIKOZA.—I will tell you why I do that. As you know, I am the eighth son of Ōkubo Jinshiro Tadakazu. When I was sixteen years old, I began to serve Gongen Sama and the next year I went into battle for the first time. Since that I have been in several battles, but I have never been defeated. I received an estate of two thousand koku and was made a guardian of the spear. Then I was made the guardian of the standards of the Shōgun and served during three dynasties.

NOBORI.—And why do you refuse to accept the kind order of the Shōgun to give you a larger estate or a higher office?

HIKOZA.—Yes, dear friends, I am not a god or Buddha; I am simply a common man, so I like honour and wealth just as others do. But my name is known to almost everybody by my exploits in the battles of Taka-

tenjin, Omoro, Iwao, Aiki, Nodaguchi, Komakiyama and others. Then, what will it add to my name to become a daimyō or to receive the title of nobility? And two thousand koku is more than I need as an individual vassal, but if that be increased to ten thousand or more and I become the general of a division, who will guard the spear and the standards of the Shōgun?

SANSHI.—Was that the reason why you did not accept the estate of one hundred thousand koku at Odawara when it was offered to you a few years ago?

HIKOZA.—Yes; and since that time, I have received other offers several times; but I have always refused, because the present Shōgun is very clever though young. He likes to increase the estates of faithful subjects, but wicked fellows take advantage of it and flatter him; and in order to prevent this, I thought, I must be unselfish and so I determined not to receive any estate in addition to what I already possess.

SHIRO.—That's true, but why do you argue with the officials so often? At a festival this spring you refused to go to welcome Mr. Izu and troubled Mr. Sanuki to make intercession.

HIKOZA.—I did that so that they might not become slothful. Only thirty-seven years have passed since the battle of Sekigahara and the battles of Osaka were fought twenty-three years ago. We must be very careful. The slightest chance will bring society into disorder and tumult again. So I remonstrate with them without hesitation. I think this is my duty for the present.

NOBORI.—Yes; I admire your foresight and your fidelity.

HIKOZA.—Do you understand me now? If you understand, dear friends, you must serve the lord with this spirit after my death and you must try to develop this loyal spirit among the vassals and never become selfish. (*He*

*thus kindly instructs them. Suddenly he is reminded that he has forgotten something.)*

Oh! I was so much interested in talking and I have forgotten. (*He claps his hands. Enters Sadahachi with other servants.*)

SADAHACHI.—Any business, sir?

HIKOZA.—Yes; are you ready with the wine and food which I told you to prepare?

SADAHACHI.—Yes, sir; that is all ready now.

HIKOZA.—Then, be ready to go with me.

ALL.—Yes, master.

SHIRO.—And where are you going?

HIKOZA.—I go to visit Suzuki Genzayemon's house.

NOBORI.—Then we will go with you.

HIKOZA.—No; it is not necessary. It is not good for so many to go together.

SANSHI.—But if the servants of Gyobusho.

SHIRO.—Act violently with you. We fear they will.

TOGETHER.—So we will guard you on the way.

HIKOZA.—If they come,.....! I am seventy-eight years old, but my arms are not old yet. (*He grasps the hand of Shirogorō who winces with pain*)

Ha, ha! I am quite strong. See! (*He laughs heartily.*)

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### EXCURSIONS THROUGH THE JAPANESE ETHICAL LITERATURE OF THE PRESENT TIME.

By Dr. L. BUSSE.

Translated by the Rev. HENRY K. MILLER, A.M.

(Continued)

WE can no longer designate as genuine Confucianists those who do indeed hold fast to the Confucian ethical teaching, or at any rate to certain of its elements, but yet at the same time would like to

complete and remodel the same by means of modern philosophy and Christian ideas. They stand between the present group and the third and fourth, in that they endeavor to mediate between Confucianism and philosophy. I name as representatives of these tendencies Hajime Ōnishi and Shigeki Nishimura.

The first, Ōnishi, acknowledges a fundamental principle which in general might be identified with that of free-thinking Protestant Christianity, but which is at the same time based upon philosophical ideas, as we should naturally expect to be the case with a graduate from the philosophical course in the University. His views on Confucianism have been expounded in an article entitled "Confucianism and Practical Morality" (*Jukyō to jitsusaiteki dōtoku*) in the *Rikugō Zasshi*, Nos. 130 and 131, October and November, 1891. In this article he states that in recent times men have begun to give more attention again to Confucian ethics, and now, after long neglect, to rediscover superior qualities in it. Because of these points of superiority men are recommending it as a remedy for the moral evils of the times. But in this matter, in Ōnishi's opinion, they have gone somewhat too far. He therefore propounds to himself the question how far a revival of Confucian ethics is possible. He finds that the value of Confucianism lies on its practical side, in the precision with which it accords with the relations of practical life, as well as in the moral discipline which it contains. In this respect it is decidedly superior to the western systems of morality. The latter are too theoretical. On the other hand, the weak side of Confucianism is the fact that it is without any real theoretical or speculative basis. It is too positivistic, too circumscribed. Now both practical content and theoretical basis belong inseparably together. Morality needs a speculative ground-



work, which establishes the universal principles of ideal conduct, determines the value of separate, special moral precepts, and corrects traditional ideas. It is, therefore, impossible completely to restore Confucianism in its old form. Rather shall we first have to develop speculatively the universal principles of all conduct, and then, in accordance with these principles, decide what in Confucianism is still useful and what is not. Onishi regards as still useful elements, among other things, the moral training and discipline upon which Confucianism lays especial stress, and also "the ideal man," Confucius. A speculative basis itself Onishi does not give, but he probably has one in mind in the sense of his partly philosophical, partly Christian view of the world.

Shigeki Nishimura, an official in the *Kunaishō* (Imperial Household) and director of the *Kazoku Jogakkō* (Nobles' Girls' School) can be briefly designated as a Reformed Confucianist. He was originally an adherent of Confucian doctrine, and as such founded the *Shūshin Gakusha* ("Society for the Cultivation of Virtue"), which now bears the name of *Nippon Kōdō-kwai* ("Society for the Propagation of the Way" [of Virtue]). He is still its president.

But the study of European philosophy, especially the doctrines of Comte, Spencer, Bentham and others, has brought about a change in Shigeki Nishimura's views. He now sets up an eclectic doctrine of morality, of which, however, Confucianism still constitutes the chief element. His ideas he has expounded as early as 1886 already in a book entitled *Nippon Dōtokuron* ("Treatise on Japanese Ethics"). He rejects Christianity and Buddhism, because they rest upon a religious basis. It is especially true of Christianity, which was founded and developed in barbarous times, that it does not occupy the same high position of modern

science. In this respect Confucianism is far superior to it, in that it merely gives practical precepts without concerning itself about metaphysical speculations. But, then, there are also various weaknesses of its own which hinder the revival of Confucianism. Confucianism is very advantageous for the higher orders of society, whose needs alone it contemplates, but is useless for the lower classes. In the unqualified respect paid to old age, and in the inequality between man and wife, which it affirms, it is too conservative. Western philosophy, it is true, does not suffer from these defects, but possesses others instead. It is far too theoretical, and does not possess the art of practical moral discipline, as does Confucianism. Furthermore, it is too skeptical, and, finally, these is not merely one, but a confusing series of various systems, from which a person is to make his choice. Nishimura then comes to the conclusion that in constructing an ethical theory we can employ Confucianism as the chief constituent element, but must remedy its defects by means of European philosophy. He cites a number of historical examples, in accordance with which we must proceed. Ethical principles must accord with the laws of nature, enoble character, harmoniously unite the members of the family, guarantee national security, and secure the peace of society. Upon these conditions he makes to depend the five cardinal virtues which he lays down as the rule of all good conduct. But in this scheme the laws of nature do not appear as the ground of any one special virtue, while, on the other hand, one of the virtues does not have its foundation in the conditions which he gives. The five cardinal virtues are: 1. To enoble one's own character; 2. To look out for one's family; 3. To engage actively in the service of the community when one lives, (4) of one's native land, and (5) of humanity.



Confucian ethical teaching fulfils these above-mentioned conditions most completely, and, therefore, after its defects have been remedied, is to be regarded as the foundation of Japanese morality

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In concluding this sketch of the efforts made to preserve the old Japanese ethical teaching or to give it new life, a few short observations on the Shintoism proper of the present time may here be in order. As I have already remarked above, the conservative, nationalistic ideas correspond to those for which Shintoism has always stood and, in the nature of the case, must stand. The whole movement, therefore, must serve to augment its power and influence. But that the nationalistic movement has developed no new life in it has also been already indicated. Shintoism has never possessed any system of ethics properly so called. It knows only reverence for the emperor and ancestral worship. It has not even understood how to give genuine ethical content to the principle of purification, which might have been brought forward as something of an ethical principle. Whatever perfected ethical principles the Shintoists have at any time possessed, they always borrowed from Confucianism or Buddhism (*Ryobu-Shintoism*). *Ryobu-Shintoism* was founded by Kōbō-Daishi (774-835), who constructed for himself a system out of Shintoism, Confucianism and Buddhism. In the 15th and the 17th centuries three other systems of Shintoism, permeated by Buddhist and Confucian doctrines of various kinds, were founded by Kanetomi Yoshida, Nobuyoshi Dekuchi and Ansei Yamaki. (See SATOW: "The Revival of Pure Shinto," pp. 2, 3, etc.). Through the efforts of Kada (1669-1736), Mabuchi (1697-1769), Motoori (1730-1801), and Hirata (1776-1843) Shintoism was to a certain extent purged of these Chinese-Buddhistic influences and was restored to its old classical foundations

(See SATOW). In opposition to Chinese wisdom the above-mentioned writers urged the same grounds which we found prevailing with the moderns, Tetsujiro Inouye and Chisō Naito, viz., that the Chinese do not know the principle of unqualified loyalty which distinguishes Japanese morality, and that they have so and so often been rebels against their emperors (See SATOW, pp. 13, 23, 24, etc.) Buddhism also is rejected by them (SATOW, pp. 51, 84, etc.). The restoration of pure Shintoism, of course, counteracted the further development of *Ryobu-Shintoist* systems, but at the same time, as has already been briefly stated in the remarks introductory to this whole group, robbed Shintoism of all the vitality it contained. Since 1868, consequently, it has remained pretty stationary. The reform which the government undertook in the seventies confined itself exclusively, as the Rev. Mr. Spinner told our society some time ago (See "Modern Shintoism in the *Missionary Journal* already mentioned, vol. 1, p. 1. Compare also the report of the session of May 1, 1887, in the "Proceedings," No. 42, pp. 78, 79), to rearranging the temple ritual, without adding thereto any new ethical content. According to Hirata, the organization of sects has also indeed not entirely ceased, but just at present it seems to have come to a stand-still, and Shintoism appears to have internally died out. I might therefore here conclude my remarks upon it. But, as so very little is known concerning Shintoism of the present time, I wish here to state briefly the little—my information on this subject remains at most very insufficient indeed—I have learned about it.

At present Shintoism is divided into ten larger sects, some of which are again split into sub-sects. Of these the best representatives of *pure Shintoism* are the *Shinto Honkyoku*, the *Shingu* (with temple at Ise), the

*Taisha* (with temple at Izumo), and the *Shinshū* (founded by a descendant of the *Nakatomi* family) sects, while in the *Taisei* (founded by Shōsai Hirayama), the *Mitake*, the *Kurozumi* and the *Shūsei* sects Chinese-philosophical and Buddhist are mixed with Shintoist elements. The *Fusō* and the *Jikkō* sects, finally, belong to the purely vulgar form of Shintoism, the former occupying itself especially with the worship of Mount Fuji. The priests of these two sects, however, like those of the *Taisei* and the *Kurozumi* sects, by virtue of their personal conduct and active propagandism exercise great influence among the people. But as regards theoretical ethics, only a few of the sects mentioned can lay claim to notice. The *Shintō Honkyoku* sect (previously to 1882 called *Shintō Jimukyoku*) included, until 1882, the whole of Shintoism, with the exception of the *Kurozumi* and the *Shūsei* sects, which were already independent before that time. The name *Shintō Honkyoku* ("Chief Office of Shintoism") was taken in the year 1886. The moral teaching of the *Shintō Honkyoku* sect is based, first, upon the Imperial Rescript of 1869, which places strong emphasis upon the oneness of state and church, and enjoins the *Shintō* priests to push forward the propagation of the doctrine of the forefathers, namely, the old Japanese principles; and, secondly, upon three articles published in 1872, which, moreover, were addressed also to the Buddhists. They enjoin people (1) to worship the gods and to love their native land; (2) to obey the laws of heaven and those of human nature; (3) to serve the emperor faithfully and to yield obedience to his will. According to this, the *Shintō Honkyoku* sect represents the old Japanese principle of loyalty and ancestral worship. Of the other sects which I mentioned, so far as I know, only one, the *Kurozumi* sect (founded by Sakyō Kurozumi,

1780—1850), has developed a moral theory that is to any extent original, and therefore worthy of notice. An essay on this sect, reliable in its information, to which Dr. Weipert very kindly called my attention, appeared in the "Japan Weekly Mail," XII., pp. 150—152. In this essay are also given the titles of two works containing the doctrines of the sect ("The A B C of the Way" and "A Short Exposition of the Seven Commandments"). The moral teaching of the sect seems, according to this essay, to be a mixture of Shintoism, Chinese philosophy and Buddhism. The distinction between *Yōki* and *Inki* or *Yang* and *Ying*, the good (male) and the evil (female) principle is Chinese. But *Amaterasu*, the sun-goddess, is regarded as the ultimate source of the positive, wholesome principle. The human soul is an emanation of the sun. As also Confucius teaches, human nature is in itself good. The soul is animated by the wholesome, positive principle. But it can wander away from the path, and come under the dominion of the destructive principle. Then there must be a cure by regeneration, which again fills the man with a positive spirit and heals him. This process consists in the subduing of the selfish volitions and desires, in firm, grateful trust in *Amaterasu*, and in a sort of contemplation which reminds one of Buddhist prototypes. The result of the process is that our soul becomes united to *Amaterasu* and is restored to health. Thus a state of positive health is attained which is essentially different from the Buddhist Nirvana. The positive, healthy spirit imparts itself even to the body and heals its diseases and infirmities. *Kurozumi* doctrine is thus a system of therapeutics in a medical sense, which performs wonderful cures. What else I have learned about the sect indicates a pantheistic background to its teaching. All the gods are

modes or manifestations of one and the same absolute principle. The sun appears to be such an absolute principle, which (like the central fire of the Pythagoreans), is regarded as the ultimate source from which all light and life emanate.

The present heads of the sect are Keizui Morishita, Sotoku Kurozumi, Sōkei Kurozumi and Seiten Kataoka. Of a further development of the doctrines of the sect, or of their spread, I have seen nothing in the contemporary ethical literature. Among the Japanese the Kurozumi sect is regarded as disguised Buddhism. Generally speaking, the Shintoist press can hardly be said to have, beyond its common, characteristic ideas, original ethical doctrines that are worth mentioning. It might also be remarked that, as might be expected on account of the poverty of present Shintoism in ideas of its own, Confucianism also plays a part in the Shintoist literature of the present time. Upon the whole, Shintoism goes hand in hand with Confucianism; it is only the later form of Confucianism, regarded as a corruption, which the strict Shintoists absolutely reject. That Shintoism at the present time still is quite influential politically has been impressively demonstrated by the summary removal of Prof. Kume from his position in the University because of an essay of his on Shintoism published in the historical journal *Shikui*, in which he antagonized the mythology of Shintoism on the ground of historical researches. But no vigorous life pulsates any longer through its veins.

(To be continued.)

## DARKEST TOKYO.

By IWAGORO MATSUBARA,

Translated by KEINOSUKE KIMURA.

(Continued.)

CHAP. IX. — *The Poor Club.*  
When we come in contact with writers, we learn something

of literature; and when we associate with statesmen, we hear about politics. Likewise what we hear from the poor is concerning the poor. Every man speaks about the secrets of his own society; nay, he is not satisfied unless he does it well. There are many clubs, associations or societies of literary men or politicians; and when they meet, they talk about the success or the failure of the members of their associations or about the secrets of their class or about almost anything suited to furnish material for a newspaper. In like manner at the club where the poor meet, every secret of their friends is brought up. The shop in which I was serving was the place where their meetings were held, and I was like their secretary. This club of the poor had a large number of members. While they were waiting for food, each one holding a basket or some vessel in his hand, some standing and others sitting in the front garden of the shop, their ordinary meetings were held and their talks were mostly based on their experiences. They had many things to talk about, but let me write only two or three of them.

Some time ago a school held its athletic exercises on the Aoyama parade-ground, near Samegahashi; and there were about twelve hundred students present. After lunch it was found that there were remaining three or four hundred boxes of lunch. Then the officer of the school called a little beggar who was watching the exercises and told him to call as many of his comrades as possible, for they were going to distribute the remainder of the lunch. The boy ran home and delivered good news to every one in the neighborhood, and soon over a hundred poor people were gathered and each of them shared the good fortune of the day. They had never



experienced anything like this before; nor is it likely to happen again. Even the little baby who could not stand on its feet received a box and that family of five members had enough food for a day in five boxes.

The poor from other quarters came to the place on hearing the wonderful news. They were a little too late; yet they did not come in vain for they found lots of old boxes piled up like a hill. They searched for remnant rice and found quite a large share. Finally a few more beggars came and hunted for remnants, and did not leave even a share for the ants. They said that they had gotten so much from a school, but if it had been a battle, how much they would have received.

Once the notice was made all over Tokyo that somebody would give about two hundred and fifty bushels of rice to the poor in charity at Sengakuji, Takanawa, in the southern end of Tokyo, on a certain day. The share to each one was about twenty-eight ounces. On that day the people went from distant places, for, though the amount was very small, if all the members of a family would get their share it would be a great help to them. But on that day only the tickets were given and the rice was to be given next day. Ah! the so-called philanthropist does not know the poor at all. They are not provided with enough to wait till the next day. If they could wait, they would not have become poor from the beginning. They are so poor that they are troubled how to live every day and every night. Therefore the object of the gifts should be to save them from this hardship and the goods given should be what will help them directly, that is, food rather than clothes, boiled rice rather than grain. They should be so direct that the hands of

the philanthropist must touch those of the poor. The poor that day went a distance of six or seven miles to receive direct help *for the day*. The tickets made the alms useless, for that did not save them from direct trouble. Notes or cheques are used by rich men, and those who gave those tickets to the poor must have thought them to be rich. They talked in this way in their disappointment, and there is truth in it. When rice was given in charity in olden times, the bushels were piled up in the garden and given to every body who came with empty bags. The cunning ones came several times. To prevent this evil, such tickets were perhaps first given; but he who tries to give charity to the poor should be more generous. It is not strange that there should be some cunning ones to come for three or five times as much as others receive. While they are poor it cannot be helped. On the other hand they will be praised for their ability to do such things by their friends; and when they return home, they will distribute what they got on that day among their neighbors. There exists something like a communistic principle among them.

These are the stories I picked up from their daily conversation. There was a story which seemed very curious to me. While I was attending a certain school some years ago, the students were dissatisfied with the cook. One day they raised a tumult in the dining room. Rice bowls, teacups, dishes and many other things were broken. I can never forget that. To my great surprise, I found now, in this club of the poor, that that afforded relief to the poor. The older ones remember the history of remnants very well. They say that about twenty years ago, when barracks were erected for the first time in Tokyo,



the cooks were troubled how to dispose of the remnants. They often took them in boats to the sea and dumped them into the water; for at that time the poor despised remnants. To-day it is not easy even to buy them with money. Cunning merchants often join with the cooks and make the price of food high. When there were no merchants the food was thrown away, and the poor could support themselves without paying money. When the merchants came to handle the food, the poor had to starve. How strangely works the principle of economy. I never before in all my life had thought that I should become a dealer in remnant food among the poor. If there will be anybody in the future who will start a newspaper of the poor, I may become the chief-editor and furnished lots of material.

Thus I spent several days in that shop, working partly as the secretary of the club making reports of their practical lives, and partly busying myself, like Echigo Denkichi, in supplying them with burnt rice or old pickles. Though I am almost useless in society, I became quite an important person in that shop. I was like a ship going around the world, and thought that to stay long in one port is not the way to observe the wide world; so I weighed anchor and sailed away with twenty-five sen, which amount I received as wages for my work of a week. They also gave me a pair of old shoes. I went to Mr. Yahei's house, which is a home for laborers, and considered which way to go. This house, being a lodging house for laborers, was like San Francisco, where laborers from every part of the world assemble. Every one of them had some hope, as if rich gold mines were lying before them. Most of them were from the provinces of Etchū, Echigo, Kaga or Echizen. Some of them hoped to get places as grooms in the

houses of the government officers; others desired to become cooks in large shops; still others to work in bath houses or in wine-breweries. They would do any kind of work, if they might get good wages. They said how much easier it was to get money in Tokyo than in the country. Some repented of their failures in the past. Some tried to go to Hokkaidō, because they could not succeed in Tokyo. Others had just returned from Sapporo, after having lost all their property by the great fire in that city. Others, being diligent, like Echigo Denkichi, serve faithfully in different houses and send home some money every year. All of them are honest and simple, but most of them cannot read or write. When they want to send letters home, they pay two sen or a little more, and hire somebody to write for them. They keep their clothes in a kind of trunk. They carry the protecting tickets of their village god, or wear a charm of Zenkōji, a famous Buddhist temple. They work with the object of saving money, so as to buy land or a house after some years, and eight or nine out of every ten succeed in their object. In the time of war, they will transport goods or bail rice. While they are in the country they are honest farmers; and when they come to the city, they become faithful cooks. They are always working unknown to society, yet they have always peace in their hearts. Their desire is only to labor. They are satisfied with their wages. The mountains and the wide plains of their sweet native home make up their dreams. Their lives are simple and innocent and contain nothing strange or romantic. How pure their lives are! Had I not this incurable disease, that is, my little learning, I would have entered their company. I thought that the sincere and faithful work of one of them in the neglected

part of society, would be better than the superficial work of hundreds of politicians.

While I was among them I wrote and read letters for them, and I received more of their respect than I deserved. I learned many things by observing them. Now to which direction shall I steer the ship? Interesting facts will be observed only where many people gather. He who goes around the world and wants to see the true condition of the Oriental nations, must stop at Hongkong, Shanghai, Kobe or Yokohama. He will not gain anything if he stays at unknown ports. I thought I must observe the lodging houses of the laborers, the company of acrobats or the association of laborers. While I was considering this, an agency for hiring servants wanted to hire me for some time. I was to fill a place of one who ran away from a grocery store in the neighborhood and to go to the market to buy fresh things.

CHAP. X.—*Shinami Chō*. In the southern end of Tokyo, near the seashore, there is another quarter for the poor. The former two and this one make a right triangle. There are about five hundred houses, all dirty and ruined. This is the poorest quarter in Tokyo, nay, in all Japan. The drains do not run well, putrid food, rotten fish, and all kinds of waste are thrown on the street. The houses are broken and the plaster is fallen from the walls. They are like some barracks ruined by the enemy, and show the lowest degradation of mankind. Even the large houses are not generally wide enough to have five mats. Commonly they have only three mats and an open space of ground two feet square. Smaller ones have only two mats. It is not rare to find six or seven persons living in a room six feet by twelve. The mats are dirty and broken. The whole property of

a family may be tucked into an old paper-basket. They hang up their shrines with ropes and rags. Their cooking utensils are not common ones, and are generally cracked and broken. Here I found soup made in a tea-pot, I also saw a cracked earthen bowl tied together to put charcoal fire in. There was some one selling the boiled entrails of cattle. They were cut into small pieces and small sticks were passed through them. Some children were round the kettle eating them. They pay two rin for a stick. There was a girl about eight years old who had a baby of about ten months on her back. It had a stick in its hands too and was sucking it, but that could not satisfy it and it was about to cry. Some children were making a noise in digging ground to bury a dead cat. Others had their clothes all wet with dirty water as they tried to clean the drain. Such dirty mischievous acts of the children show what kind of works their fathers and brothers are doing every day, and also how they are brought up.

This quarter is divided into two parts, north and south. The southern part is near the main street and is in a little better condition. There are some grocery stores, candy shops, shops for selling charcoal and wood, boiled food, pickles, small fish, salted fish, stockings, trousers, shirts, or where night clothes are for rent, and shops selling remnants, old furniture, we find soothsayers and those who write letters for the people. Thus it keeps up the condition of a town, but the northern part is miserable. The people have no fixed work. They are partly beggars. Yet the varieties of work are immense. The Jimrikisha men occupy the greater part. The day-laborers, those who go buying waste papers, those who repair shoes, those who sell bamboo tubes for tobacco pipes, the tinkers, the coopers, those who

go buying ashes or rags, and the small merchants who go to the religious festivals, are the better class of the inhabitants of this quarter. They earn some money every day, except when the weather is bad, and are not so much troubled to gain a livelihood. The income of the lowest class is very small and they always have hard times.

Those who live in the city naturally find their work is trade, but those who live on the shore become fishermen. There are some who go to the mouth of the river with nets in their hands to fish for shrimps, or who catch some kinds of bivalves, or gather seaweeds. They get their living by one fishing-pole and one vessel for bait. Those who are somewhat clever, who have some fund or who can write or read, get other work. There are some who sell seaweeds at one-tenth of a *sen*, and some who support a family with the sum of five or six *sen*. The shampooers, and the soothsayers who have lost their magic power and influence among the people, are living in this quarter. There are also many wicked and cunning fellows to be found here.

(To be continued.)

### THE DESERTED FLOWER.

A free translation by Mrs. TEI FUJII.

#### CHAPTER III.

IT was about the end of autumn. The face of the country looked dismal and lonely. In this wilderness stood a humble dwelling to which few persons were ever accustomed to come. Occasionally hunters and rough woodcutters would pass by that way. Here the two wanderers were saved by the kind master of this house, who himself had once been a noble samurai and now after many reverses of fortune had become a hermit.

The war was raging everywhere and travellers frequently met with barriers that could not be easily passed over. It was such sad news for our weary wayfarers to learn in this solitude that Hasuhime's father was defeated by the enemy and that he was a fugitive in a distant country. And the person whom they were seeking remained unfound. They could discover no traces of him. Day after day their sufferings increased, and the Young Lady's face became thin and colorless. Finally the faithful Matsue was kept busy comforting and cheering her sick mistress. Long and well did she watch by the bedside, her lonely vigils being full of tender sympathy and love. Ever thoughtful, she anticipated every want and wish of her patient and rapidly sinking Lady. Oh! if only her Lady were in her father's house! What skillful doctors and nurses could she not have! *There* every comfort and attendance might be hers. *Here* was misery indeed. Instead of that soft warm bed to which she was wont to go from childhood up, she is covered with thin and rough clothes. Here there is nothing fit for a Lady. Is this that Daimyō's daughter, that beautiful young woman in whom Matsue once found so much pride and joy? Sick at heart and faint from want of proper food and shelter and fatigued by many a long night's watching, Matsue burst out crying. Then Hasuhime, awakened by her maid's sobs, said,—

"Oh! Matsue, do forgive me. For my sake you are suffering all these things."

"Nay, my Lady, please do not say that. Only try to get well soon. Your father is still alive and we may see him before long. And dear Lady, listen; as soon as you shall have recovered, we will start out to find him whom you still so deeply love."



"But, Matsue, if I die without seeing them, tell them of my true and faithful heart."

Her words were cut short by heavy sobs. The effort to speak was too great and she fainted away. Poor Matsue was taken by surprise. Hastily she took the amulet and put it on the Lady's hand and prayed,—  
"Oh! most precious Buddha, please help her, and restore my Lady to me," .....

Winter has set in. In that solitary place the snow dresses a new grave in white garments. An old pine-tree overshadows the Lady's last resting place. A travelling priest stops in wonder. "This is not a graveyard, and it cannot be a garden; yet this new grave is nicely kept. One does not look for either house or people in such a wilderness. It must be the grave of some one fallen on the late battlefield, or perhaps of some traveller. Ah! this world is a wilderness of woe. People fight and quarrel so much for their own selfish benefit, and in this spirit many bloody deeds are done. I was fortunate to have fled from these worldly cares. I also understand that Hasuhime's father was betrayed by his favorite, Takemitsu. Heaven has punished the traitor, having ordained some one to slay him. Ah! I wonder what has become of Hasuhime. Was she taken captive by the enemy? Is she, perchance, dead? Well, enough! I am a priest and it is a delusion and a snare to think of these things. It is my duty to worship at even this unknown person's grave."

He thought of all these things, and, shivering with the cold, he went down to a stream near by and began to wash his face and hands to worship. Lo! the priest was startled to see the face and shadow of Hasuhime reflected on the surface of the water. "Is it my fancy? or is some one about?" He looked

all around. Only the sound of the wind could be heard. The beautiful snow here and there, dropped slowly from the grand old trees. Nature was keeping her secret well.

At a little distance from the grave lived a lonely nun, who spent her time in worshiping at the grave and before the shrine in her little hut. She was saying her prayers and her voice sounded thick through her heavy sobs.—"Oh! my Lady, my Lady, why hast thou forsaken me? In vain did I hope for thy recovery. In vain did I strive for thy future happiness." She cried aloud. In a deep voice the priest was offering prayers at her gate. She heard it, rose and went to the door. "Oh! most holy priest," exclaimed she, "I will ask thee to offer some prayers. Here is a small sum of money for alms."

The priest stood with a staff in one hand and a rosary in the other. He said, "I am a priest and have lost my way on account of this snow. May I not ask for thy charity, to let me stay one night somewhere under thy roof?"

"Most willingly will I grant thee thy request. But I must regret that there is nothing to satisfy thy want."

The monk was only too glad to hear those gracious words. As he took off his priest's hat his face was revealed. The nun suddenly ran into the room, and, kneeling before the shrine, cried, "Oh! my Lady, my Lady, I have found him at last! At last I have found him!"

She came running out before the amazed priest, and, looking most intently upon his bewildered face, said,—  
"Thou art too late. Yes; it is now too late."

*The End.*



# Woman's Department.

Edited by Mrs. KASHI IWAMOTO.

THE fruitfulness of the biwa-tree (*loquat*), our old man says, is a sure index of a hot summer. The market this year has been abundantly supplied with this luscious fruit. Taking this indication which experience has so often verified, we are glad to know that the time is drawing nigh when all the faithful workers will have a well-earned recreation, a brief respite from their labors, in which to gain new strength and new zeal. Those who have been working in the southern climate will have opportunity to see something of their brothers and sisters in cooler regions, and the northern workers will enjoy the fellowship of their southern fraternity in the same cause. Young ladies braving out an isolated, companionless life in the city and away in the remote provinces, like some that we know, will have a delightful chance to mingle with their sister missionaries, to talk, and enjoy themselves just like the young girls that they were in their American homes.

A concourse of sowers and sheaf-gatherers while recruiting their health among the cool mountains or by the seaside will have many an opportunity to reflect on their year's work, of exchanging ideas and experiences and of bringing away much wisdom for their future plans of campaign. Will the ladies among the mountains hold meetings for the village people, refreshing them with gospel water? Will those by the seaside distribute tracts among the hotel people and follow the reading

with persuasion and prayer? Will those connected with educational work go along with their pupils to enjoy all the benefits which a summer school provides? Will those engaged in Bible work order their assistants and pupils to go into a new and untried field of work? Delightful plans, every one, but we ask for the privilege of making one more suggestion. It is by no means a new idea, but we feel that no amount of stress applied is too much for it. It is that the summer vacation may be taken advantage of by the missionary ladies to obtain a closer observation of the people, their manners, habits of thought, and of their inner home-life.

We are aware that our friends have left their homes and all that they hold dear and that they are here spending the best part of their lives at the sacrifice of all that is considered valuable in life. We also appreciate the fact that they are representatives of a vast Christian energy and their being here means a prodigious amount of the Lord's treasure—gifts from innumerable hands and of countless self-denials. No question about their faithfulness. We have already seen their lives and felt their enthusiasm. But failure must not come from their labors even through a possible mistake or mismanagement.

They already know that without a thorough knowledge of the people for whom they work, little would be accounted for their labors. Even the sublimest truth cannot be forced

upon a people; the greatest gift has to be bestowed graciously. Is not the Christian religion one of persuasion? Their part then it is to enter into the closest sympathy with the people whom they would lead. They will have to understand the extent of their knowledge and ignorance—see with their eyes and hear with their ears. Just as we have to stoop to the level of a child's mind in order to enlighten his understanding or enlarge his heart, they must enter into their peculiarities of thought and feeling and base their teachings upon such material as they find. They know by past experience the evangelistic method applicable to one nation will not do for the other; that the system which has been eminently successful in Hawaii, for example, must, perhaps, be certain failure in China or Japan.

For instance, they would show the Japanese the superiority of Christian morality. They must not begin by offending them by looking upon them as heathens and consequently a subject to be given lessons in the first elements of morality. They need first to study and appreciate their cherished moral standard which has hitherto guided their lives, show them where they have excelled as well as point out to what extent they have erred.

Are they endeavoring to educate their daughters for lives of usefulness? How can they train them to meet the various demands without a knowledge of the peculiar manners of the family and society which their pupils are to adorn and ennoble? Certainly a more difficult task cannot be conceived than for a person to undertake the education of a foreigner in a strange land, for it becomes her duty to weigh each question connected with her pupils future duties with the utmost care and to look minutely into each requirement which may be possibly made of her;

and we all know that without a fine adjustment of demand and supply, the most profound knowledge is sometimes worse than ignorance.

We do most deeply appreciate their arduous position, and we would fain relieve them if we could. The Lord grant that it may not be before very long! While it is His will and pleasure for them to work among us, let us bid them godspeed. Dear sisters in Christ, our earnest prayers and our deepest sympathy follow you in all that you do for our country.

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"*Japanese Women*" is a work prepared by the Japanese Woman's Commission for the World's Columbian Exhibition. As the book comes within the reach of so few people, a brief review in this magazine may not be out of place. It is a good sized volume of 159 pages printed by a company in Chicago. The following is the table of contents:

Chapter 1.	Introduction.
„ 2.	Japanese Women in Politics.
„ 3.	Japanese Women in Literature.
„ 4.	Japanese Women in Religion.
„ 5.	{ No. 1, Japanese Women in Domestic Life. Nos. 2 and 3 of the same.
„ 6.	{ No. 1, Japanese Women in Industrial Occupations. Nos. 2, 3, 4, 5, 6 of the same.
„ 7.	Accomplishments of Japanese Women.
„ 8.	Present or <i>Meiji</i> Period, Charities and Education.

Each chapter, the preface says, has been prepared "by a different lady who is especially interested in and perfectly informed of the subject assigned to her." The first thing that strikes the reader is the amount

of material contained in so small a volume and the plain and concise manner with which the subjects are dealt with. In the introduction it is said,—

“How do the Japanese Women compare with their American or European sisters? This question it is our object to answer not by means of argument or criticism, but by a series of facts, which will enable readers to judge for themselves.”

Although the book, written by native ladies, presents many phases of our women hitherto almost untouched by the many foreign writers who have interested themselves in our national life, yet the simple unimpassioned narration gives the foreign reader no offense in the way of prejudiced and one-sided criticism. However, one can hardly help but note that the book is, on the whole, slightly colored by the present conservative tide of thought. For instance, why does the book overlook the Christian education that has been going on in the country for the last twenty years—the work of the Mission Schools that have had an origin earlier than that of the Government Normal School for Girls; especially when it is a phase of the educational line which even the Japanese Educational Department noticed in its report as early as 1877? Again, the accounts of the “*Nihon Seikyo-shi*” \*(Western Religion in Japan), although not popularly known, might have afforded the writer on religion some material on the subject of the great religious persecution in the 16th century. A name as illustrious as Mitsuhide's daughter figures in the account.

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The second chapter on “*Japanese Women in Politics*” will show the reader what a difference there was

in olden times compared with the present state of things in women's influence over the political welfare of the country. Owing to the scarcity of writings on this subject and the necessity of hunting for the information scattered here and there, one would have to go through at least scores of volumes in order to gain the knowledge contained in so brief a chapter. Beginning with the Sun-goddess, Tenshōkō Daijin, it gives an interesting account of the early Empresses, such as the famous Jingō Kōgō, conqueror of Corea, such Imperial Consorts as the pious Komyō Kogō and the Consort of the Emperor Ichijō who patronized literature and under whose reign the pioneers of belles-lettres in Japan flourished. Characters like the Taira no Masako, wife of the great Shōgun Yoritomo, who is said to have kept her strong-willed husband in awe of her, and Lady Yamanouchi Kazutoyo who is noted as a specimen of a noble and sagacious wife fit for a Samurai, will long remain in the memory of the reader. The sayings of Fujiwara no Yoshitomo, who lived some four hundred years ago, cited in the conclusion of this chapter, are interesting, as this hero seems to have been an advocate of Womanhood at so early an age.

“Since this country is named Wakoku or the Country of Harmony, it may be her doom to be governed by the fair sex. Was not the great Tenshō Daijin a woman? Of what sex was Jinkō Kogō who conquered Corea and made her acknowledge our country's authority over her? Was it not the wife of Yoritomo who actually ruled the country for many a year after her illustrious husband's death? Do we not hear of not a few Empresses holding the reins of government quite creditably in the days of old? May we not very likely be placed under a great Empress in no distant future?”

\* History of religious propagandism and persecution in Japan, compiled from the reports of the Roman Catholic missionaries sent to the mother church in Rome.

In the third Chapter on *Japanese Women in Literature*, the authoress gives the origin of the Japanese written language and goes on to describe the *uta* or the metrical language which figures so largely in ancient national literature; then continues to describe the development of kana and the Sinico-Japanese at first the language only of epistolary communications and of light literature. Then follows a long list of famous works and their authoresses, beginning with Murasaki Shikibu and her immortal "Genji Monogatari." The reader here finds out that the contributions ancient women brought to literature consist mostly of *uta* (sonnets) and *Monogatari* (romance), Seishō-nagon's master-piece, the "Makura no Sōshi," and Abutsuni's writings on the matter of woman's moral and literary education, being some of the chief exceptions. The literary work begun by women under the Meiji period is not entered upon. The authoress leaves that expressly for later writers, but we do not understand why she, recounting so minutely the more classical poetesses, fails to notice the popular poetesses, Kaga no Chiyo and Shūshiki. Murasaki Shikibu was certainly a bright star in literature; but she is known more by the intelligent reading circle, while Chiyo's exquisite poetical breathings in *haikai* (popular sonnet of 5, 7, 5, syllables) are more universally appreciated. The rude mountaineers as well as the jewelled princess are admirers of her

"Asagawa ni  
Tsurube torarete  
Morai-nizu."

\* \* \* \*

Much valuable information could be obtained from the chapter on "*Japanese Women in Religion*," it being connected with the chief achievements of the most enterprising Empresses and noble ladies

of culture. The authoress says that both Shintōism and Confucianism could not strictly be called religions, for the former teaches nothing of man after death and the latter treats only of politics and morality. She says also that *Christianity* has an abiding place in the hearts of but a small portion of the nation, despite the strenuous efforts of the modern evangelists, mainly because it offended the government and the people, when it was first introduced, some three hundred years ago; not because of its doctrines and rites, but because of the inordinate ambition of its propagators. Women had to do with *Shintōism* only in this respect, that virgins became priestesses. Imperial princesses were sent to the great temple of Ise with a staff of one hundred officials. Virgins were selected also from the common people, made to reside beside the temples of the tutelary gods and were served as if they were goddesses themselves.

The authoress considers *Buddhism* as the national religion and expatiates on woman's relation to it as such. She begins by calling attention to the fact that Buddhism is not known to Westerners in its true light, simply because the seat of the Hima-yana or the Smaller Development has been introduced into Europe; while it is one of the Mahayama or the Greater Development that has been more largely propagated in Japan. She goes on to enumerate the different sects and tells us that Buddhism, having so many subdivisions, is fundamentally the same in that all study the laws of cause and effect in the moral sphere of human life. She then recounts at length the rules under which the lives of nuns were governed, gives the nomenclature of nuns, and talks about nunneries and the nuns' relations to the monks. After this follows an account of the religious worthies, such



as the Empress Koken, under whom the Daibutsu of Nara was put up, as well as such benevolent institutions as the poor-house and the dispensary; Danrin Kogō, Consort of the Emperor Saga, who built Danrinji; and Keshō-in Ichii, mother of the fourth Shōgun, Tsunayoshi of the Tokugawa Dynasty. She concludes with the account of lay women's religious sisterhoods called Kō, as the Nen-butukō and Daimokukō. These are fraternities under different sects, the Hotoke and Jōdo, to be found all over the Empire, often consisting of scores of hundreds of members, collecting subscriptions in aid of holy places or for the promulgation of doctrine.

\* \* \* \*

A short chapter is given to "*Japanese Women in Domestic Life*" Much that is said in this chapter has been already fully enlarged upon by foreigners from their own personal observations. A woman's life is divided into Childhood, Wifehood, and Motherhood; and a simple story is given of her everyday life.

\* \* \* \*

The sixth chapter on *Japanese Women in Industrial Occupations* begins by speaking of the facilities which the topography of Japan affords for the gathering of both land and marine products; gives the several products of the different prefectures; tells the number of men and women engaged in different occupations as investigated by the Department of Agriculture and Commerce. Then follows a very interesting historical account of agriculture, the fishing industry, and other industries, such as silkspinning, and weaving, embroidery, raised work, paper work, bamboo work in which women labor with men, at the same time giving their present condition in various provinces.

Scarce as are the records of these matters in national history, they are all the more important and would interest many native readers. We learn that the Emperor Sujin (97—30) levied a tax called, Tanasue no mitsugi, meaning tribute of woven fabrics made by women; that there are accounts of silk worm raising as early as the third century; that both the cotton and the tea plant were introduced into the country in the tenth century; that there was an Emperor at the beginning of the eleventh century who through religious enthusiasm forbade fisheries altogether; that the oldest fabrics remaining to this day were woven A. D. 600; that the Tokugawa Government issued a proclamation encouraging the husband and wife to work together and obliged the children of the peasant class to begin learning some kind of occupation at 8 or 9 years of age.

\* \* \* \*

The *Accomplishments of Japanese Women*, taken up in the seventh chapter, may be classified under the general heads of poetry, painting, the tea ceremony, incense-burning, floral arrangement, and music. We regret that the authoress while enlarging on these more feminine accomplishments leaves out of consideration the fact that Japan in her feudal times taught her daughters the use of weapons, such as the sword, the halberd and the kusarigama (a throwing weapon with a chain attached), in order to insure her self-defense, this being counted among the necessary accomplishments of ladies of the higher class. It may be new to foreigners to be told that accomplishments are taught to girls in Japan not only for their being useful for social entertainments, but that they may serve to inculcate ladylike deportment as well as to impress moral lessons. Music is

taken up in its four kinds, classical, European, Chinese and popular. The reader gains much valuable information in regard to the history of musical instruments, and dancing. Of the remaining three accomplishments, tea-ceremony, incense-burning and floral arrangement, the reader is acquainted with many facts concerning which usually only professionals and those initiated have any knowledge. Painting was cultivated from early times, Emperresses and Princesses taking part in it. Painting is applied to various industries, such as porcelain, lacquer, inlaid work, sculpture, designs for weaving, dyeing, embroidery, and raised silk work.

\* \* \* \*

The concluding chapter gives an account of *Charities* and *Education* under the present or *Meiji* period. The more important of the public institutions managed by women here given are the Fujin Kyoiku Kwai (Ladies Educational Association), Fujin Jizen Kwai (Ladies Charity Bazaar Association), the Tokyo Jikei

Byoin (Tokyo Charity Hospital), and the Tokyo Ikujin (Tokyo Orphanage). It gives the Fujin Kyofukwai as the most notable of the Christian women's associations, the branch of the W. C. T. U. first set on foot at the time of Mrs. M. C. Leavitt's visit to his country in 1886. A brief survey is made of the history of woman's education from 1868—90. We learn that the number of female teachers now employed in educational institutions is about 5000, attending pupils nearly a million and that the graduates of the various schools from 1881—1889 are estimated at 354,392. The authoress concludes with a reflection as follows. "The educational philosophers of Japan are now studying how to unite the intellectual methods of western systems with the teachings of oriental morality which preserved the feminine virtues from the days of old to the present time. Whether they will succeed or not in basing them on the history and peculiarities of Japanese custom has much to do with the future of the Empire."

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## Children's Department.

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NINE years ago, as I was getting ready to go to Japan, two little girls—I wonder whether they will see these lines—came with a knife and fork, and said, "Cousin Will, you mustn't go out there without a knife and fork. You can't eat with chopsticks. So we have brought you these." Dear thoughtful little girls, where are you now? How time flies! One of those "two little girls" is married. And I? well, I have many little friends out here in Japan—some of them nice little boys

and girls and others not no nice, perhaps more or less mischievous, like somebody I know across the seas. Then, too, I have learned to eat with chopsticks. When a man is hungry he cares very little whether he has a knife and fork or chopsticks. Why, I know a little boy who uses his fingers to eat with, even when his loving mana gives him a silver knife and fork. Girls *never* eat with their fingers, do they? Don't all hang your heads at once. That hungry Japanese boy across the way goes up

to his little table and scarcely thinks of his chopsticks. But, see, his mama corrects him; and he takes up the tiny sticks deftly and begins to eat like a gentleman. He knows how to handle the clean white chopsticks.

\* \* \* \*

Some time ago I made up my mind to open a Sunday school in a certain town. The boys used to spit on me, throw stones at me, and call me all sorts of ugly names. Once they stretched a straw rope across the street right in front of me, to annoy me. They had an idea, you know, that no good could come out of a foreigner; so the stranger might as well as not be made the object of some fun. (Do you ever tease strangers? for instance, Italians or Chinese?) But when I gathered them into Sunday school they soon learned that the foreigner was not half bad. We got along very nicely for a short time. One Sunday, however, no boys came. I was informed that the teachers in the primary schools had told the children that it was very bad to go to Sunday school and that if they went to a Christian meeting of that kind or any kind they could not come to the public schools. The boys staid away; but most of the girls came, as before. The boys then teased the girls and tried to force them to stay away too, often throwing stones and mud at them. I am glad to say that those boys are, one by one, coming back to my Sunday school. A few seem to love to come to my house, to see my little children, especially the baby. They think a foreign baby is something worth seeing. Well, *all* babies are. Don't you think so? Lots of babies come to Sunday school riding high up on sister's back. Their crying is more than our singing.

\* \* \* \*

I have a little son nearly four years old who has a deep horror of

idols. One day, as I was leading him through the streets of the city in which I live, he saw some idols in an old temple. When he was told what they were and what they meant, his little soulful blue eyes opened wide and his clinging hand held to mine with a firmer grasp than ever. "Papa, people mustn't pray to idols; they must pray to Jesus." Then just as fast as his little tongue could talk he asked about all our Japanese friends and wanted to know whether *they* prayed to idols. We met a Japanese pastor, and the child asked him to pray to Jesus. This little boy asks many people about their praying to idols, and not a few of them grow very red in the face when they must in all honesty tell him that they do pray to idols. That anxious soul then exclaims,—“No; you mustn't pray to idols. You must pray to Jesus.” Upon this text he insists with more earnestness than his papa can command when he preaches. These incidents have become the subject of a few very good sermons by Japanese preachers. Thus the child-missionary preaches. I wish I myself could feel, and I wish you could feel, all the real hideousness of idolatry in the sight of the living God. By this deeper insight we might form unto ourselves a more abiding purpose to induce *all everywhere* to “pray to Jesus.”

\* \* \* \*

You are now invited to read a number of notes and stories sent by Mrs. Kashi Iwamoto. This Japanese lady, in addition to editing the *Woman's Department*, has kindly consented to help the poor struggling and blundering editor in the *Children's Department*. She herself is a loving mother and knows a great deal about “the little ones” in this lovely island empire. If you will either yourselves read, or get that darling mama of yours to read for you, the good and interesting things



your new friend will furnish, you will surely learn much.

\* \* \* \*

A recent visitor to the Kojogakuin (Orphanage for Girls), Ōji, found on the President's desk a paper bag full of rice grains. His curiosity was excited, and, when he asked what it meant, he was given the following reply; "The children here are taught to be careful of small things, and following upon the lesson of economy, they have formed little bands among themselves to collect and make use of such refuse matter as they are able to find. Some of them are for picking up cast-off hair, others are for collecting old clogs. We have promised to buy these of them at their proper price and the money that they thus earn they make use of in a great many ways. For instance, the expenses of the Literary Society which they have formed are entirely defrayed out of the income of this kind of industry. This bag of rice that you have noticed is also the product of the labors of one of the bands. Our family of 60 persons consumes a large quantity of rice, and the man who brings in the rice from time to time spills lots of grains from the straw sacks. The children have found out that by patient labor they can pick up a good deal here and there, where rice is handled three times a day in being measured, washed and then cooked for their meals. You would hardly believe it, but this bag which consists of 8/10 of a shō (each shō is a little more than 108 cub. in.) is the pickings of a band of four within 40 days. The object of this little band is to send presents of cakes and sweets to their sister inmates in sickness." "This work, you must understand," he added, "has been planned by the children themselves and we have nothing to do with it."

\* \* \* \*

The following are translations of specimens of these children's literary attempts, taken just as they have been written. One cannot help but wonder at their rather precocious manner of thought and expression. The first two paragraphs are extracts from the compositions of a Miss Sada, thirteen years of age.

"A great many people in this world make it their greatest pleasure to dress in fine clothes, to eat nice food and to live in beautiful houses. But this is a worldly desire and we Christians ought not to think like them. We must not be desirous only of these worldly pleasures; but, having hope under any kind of affliction, we must endeavor to do good work for the Lord. I regret that I am a weak and worthless little girl, but I know that I ought to trust in the Lord and by His help make myself useful in this world and so lead those poor people who trouble themselves for the worldly treasures that perish, to hope for heaven and show forth His glory."

"Everything within this universe is dependent on our Heavenly Father's tender care, so that not one object exists nor one thing happens by mere chance. Can we think that it is without reason, that above all He made man like unto Himself? We who are born in this sacred world owe a great deal to the Heavenly Father above and to our kindred men below. That is the very reason that we continue to exist."

She then goes on to refer to the sayings of Proverbs about the wise woman who builds up her house and speaks about woman's being a latent force, comparing her to steam and man her companion to the railroad train, and then winds up by exhorting her sisters to be like the wise woman and become the means of building up the nation.

Another and a smaller girl writing on cherry blossoms, gives the varie-



ties, praises their beauty and then says :

"Some of the cherry trees bear very small fruit ; but many of them do not bear any at all. I think it a pity that so beautiful a flower does not bear any fruit. \* \* \* \* \* People who care only to adorn their outward appearance are, like these cherry blossoms, not able to bear fruit."

\* \* \* \*

### *A True Monkey Story.*

A certain hunter in Tango often noticed a peculiar monkey during his ramblings among the mountains. The peculiarity was the monkey's carrying a kind of basket on his back. One day on meeting this same animal he took good aim and fired at him. A pitiful cry was heard and down came the monkey to the ground. Running up to examine his game, the hunter saw that the dying monkey was wailing over something on his back, at the same time making sorrowful gesticulations. He hastened to see the thing in the basket and found, to his wonder, an old sickly male crouched in the bottom of the basket, may be he was the father or perhaps he was the mate of the dying wife. Lame and unsightly as he was, he must surely have been the loved one of the faithful one who went about bearing him on her back and feeding him who knows since when. The hunter was seen to wipe a few tears off his weather-beaten cheek. Then calling to her as if she were a human being, he promised upon his honor to care for the old one so that he should want for nothing. He afterward made a silent prayer consigning the spirit of the dying monkey to the all merciful Buddha and brought home both the dead and the living. He offered him food, but he only raised his voice in sad lamentations and would not ever touch what was placed

before him ; and in a few days he also died. This pathetic event brought home to the heart of the hunter a lasting lesson ; and he buried the two together, placed a stone over the grave, burnt incense before it and gave up being a hunter from that day.

\* \* \* \*

### *What Little Hands may do.*

It was 23 years ago, in the 4th year of Meiji, that the province of Inaba on the western coast of our country was visited by a flood which destroyed much landed property. Among the people who worked for the prevention of a similar trouble in the future was a party of strong and practical school boys who seeing the struggles of their elders formed a plan among themselves to help in the arduous task. Taking advantage of their holidays they brought sprouts of willow far from the river side and planted them along the dyke. They took stones to steady the little roots and took care to cover them with sand. The rain often washed the young plants off and the cattle grazed on the budding leaves and a good part of their work was destroyed ; but their sturdy young hearts scorned to be discouraged and seeing them persevere the older ones came to have interest in the work and offered help. In a few years they began to see the fruit of their labor in the beautiful verdure which adorned the banks. But it was not until last autumn that they fully appreciated the value of their perseverance. Another and a greater flood then came upon this province, destroying all things ; but in Miyashita Mura alone, where the dykes had the protection of these willows, everything was safe and sound.

These village school boys, now grown to be old men, have been planning to commemorate the event with something of a monument, in

order to impress it upon their children always to persevere in a right course and to be diligent in providing for the future. Now is not that a nice story?

\* \* \* \*

I think you American children would enjoy seeing our bamboo forest! Stalks of bamboo as big around as a dipper shoot up in straight slender stalks from the ground so thick that you can hardly look through. Their light green feathery leaves swaying in the wind are also a very refreshing sight. I wonder if you have anything quite like it in your country!

In the spring big fat sprouts come up from the underground roots and are covered so comfortably with downy brown scales. They do look cunning beside their big tall mothers. Most of these sturdy sprouts are dug up to be relished by the city people who look forward to this favorite dish in this season, but those allowed to remain are by this time grown to be as tall as any of the older bamboo. Just think of growing up as tall as your papa within a few months after you are born. If we could grow up as fast as that, our mothers would have no trouble with us, would they? How can you tell whether they are young or old? Why, you see, tall as they are, they cannot quite put off their swaddling clothes, so to speak; you notice a few of the brown scales are still clinging to the bottom and that the green of the stalks and leaves are fresher and deeper in color. Our children think that the bamboo is, perhaps like themselves, putting off their wadded clothing as the warm weather comes and changing into thinner frocks for the summer. Let us hope that they may be taught to put on the bright robe of righteousness fit to be received by their Lord and maker.

## AN ELEVENTH HOUR LABORER: OR, THE STORY OF HARA TOYEKISAI.

By the Rev. H. LOOMIS, Agent A.B.S.

(The substance of the following sketch was supplied to me by the Rev. J. HARTZLER, of the Evangelical Association Mission in Tokyo.)

**H**ARA TOYEKISAI was, a Samurai and a retired physician residing in Tokyo. During the first part of his life he was a Buddhist. Then he became a Confucianist and remained so until he was led to embrace the doctrines of Christianity.

When he had reached the advanced age of 84 years he purchased from one of the colporters in Tokyo a copy of the Gospel of Luke and read it through. His interest in Christianity was awakened, but darkness and doubt still rested upon his mind.

Next he bought a copy of the Gospel of Matthew and read it through also. This removed his doubts in regard to the truth of the Christian religion and prepared him to accept Christ as his personal Savior. Hereupon a converted Jinriksha-man invited him to attend preaching service and on the 1st of May he went for the first time to a Christian meeting.

His intelligent face and white flowing beard arrested my attention. He looked like a patriarch; and I afterwards made inquiries about him. After attending a few more meetings he applied for baptism for himself and wife. Both were examined respecting their faith and experience and were declared ready to receive the ordinance of baptism. On the 24th of June I baptized the old man and afterwards his wife.

They were happy in their new found hope and faithful in attending upon the public means of grace:—never missing a service unless hindered by sickness. Christ and his teachings were their all and in all.

This good old man was spared but a short time to testify of the goodness of God to him and was then called to be with his Savior in glory. During his last illness he rejoiced greatly in the hope of a better life in the world to come. I visited him repeatedly and he wished to hear of nothing but Christ and Christianity.

For about two weeks he ate nothing. He spoke of this and remarked that his new faith was keeping him happy and strong without food.

He often spoke of the preciousness of the Bible. At one time he said in substance, "I have read all the best books of Buddhism and Confucianism, and have found much in them that is good. But none of them can be compared with the Bible. By the side of the Bible all other books fade into nothing."

He said also he had travelled a great deal in Japan, and had visited all the chief places of public resort, and had tasted of the best springs in the land. "But," said he, "none of this water can at all be compared with the water of salvation which I am now drinking."

During one of my visits he asked for paper and writing implements, and, having been raised to a sitting posture, he wrote upon a large sheet of paper in large Chinese characters, "Saving Master." On another sheet of similar size he wrote "Grace." He then wrote his name and age under each of these great words and requested his daughter to put his stamp upon each.

He expressed his deep regret at not having known of Jesus and his salvation when he was young so that he might have worked for Christ, and trained his children for the service of Christ. "Now," said he, "I must leave this to others." He remarked that if he had known God at thirty years of age he might have

educated his sons for the ministry of the gospel.

Once while I was with him he said, "I know but little about the future world; but I know that Jesus is there and that he will do something for me."

As myself and a brother were about leaving him we told him that we would first pray with and for him. He then said we should not pray for his recovery, as he did not wish to recover, but longed to depart, and we should ask God to grant him a speedy departure. He often declared that he had no fear of death; and clearly showed it all the time.

He told his wife that he was afraid her unconverted children and relations might cause her to forsake Jesus; and entreated her most earnestly not to yield to them; but she should be steadfast until death; for otherwise she could not come where he was going. He begged her to meet him in heaven.

He desired to have a Christian burial, but feared his children and other relations would insist on having a Buddhist service. After a general consultation they yielded to his request and he then ordered the lot to be purchased and the coffin to be made in readiness for his departure.

The last time I saw him before his death I said to him, "You are near heaven." He replied with apparent delight at the thought, "Naruhodo." (It is really so.) Then he said, "I shall go to heaven to-night." And he did. Just at the break of day the night of his probation closed and the day of eternity dawned upon his ransomed soul.

His funeral was largely attended and the story of his Christian experience made a deep impression.

The widow (who is 78 years old) is very faithful. She rarely misses a meeting; and never when it is



possible for her to attend. She often takes her lunch with her on Sunday morning and remains until after the evening service. On the day of her husband's funeral she said, "I have no extreme sorrow about my husband. I know that he is in heaven." She seemed happy then and ever since.

### SOME ITEMS FROM A TOUR FOR BIBLE WORK IN JAPAN.

By the Rev. H. LOOMIS, Agent A.B.S.

I LEFT Yokohama by rail on the 24th of April and spent the first night at Shizuoka. This is a city of some 30,000 inhabitants, and is the home of the Shogun who was deprived of his rank and power by the revolution of 1868. He now lives in seclusion, and takes no part whatever in public affairs.

The workers in this field consist of the Canadian Methodists, Protestant Methodists, and Reformed or Presbyterian Missions. There is reported to be a hopeful condition of things in all of the churches. While there is no unusual interest, there is growth and encouragement in all departments of Christian work.

I learned here that there is an effort being made to establish in that city, and elsewhere in Japan, a new religion. It is proposed to combine whatever is thought to be good in Buddhism, Shintoism, and all other religions into one eclectic system of faith and worship, and in this way secure a large following and influence.

As a basis to this form of doctrine there is to be the teachings of the old Japanese cult which holds to the divine origin of the Mikado and the superiority of the Japanese people. On this account it has a considerable popularity and support among the officials and upper classes who always wish to show their loyalty to the Emperor.

The whole scheme has not been fully elaborated; and is still in a somewhat undefined and chaotic state. The impression among many is that it is a mere project on the part of a few energetic and ambitious individuals to raise money and get into popular favor, and that it will soon come to an end. But it illustrates how the Japanese are unsettled in their religious views, and are ambitious to get something that will be superior to anything that the world has yet known.

In the same line was the statement made to me by a prominent Christian pastor that the Christianity of Japan must be on new lines: with a theology and polity of their own; adapted to the peculiar conditions of the country and the characteristics of the Japanese people.

On the following day I reached Okazaki. The only Christian work being done in this town is in connection with the Southern Presbyterian Mission and Rev. Mr. Fulton is the resident missionary.

He reports that there is a general and determined opposition on the part of the Buddhists to prevent the growth of Christianity. Parents have been induced to take their children from the Sunday School, and if a person is seen to go to a Christian service he is stigmatized by the term "Yasu," (the term is employed as a contemptuous epithet for Christ) as an expression of derision and hatred. So universal and bitter is this spirit of opposition that the people are very generally deterred from holding any intercourse with the Christian workers or missionaries.

The Bible seller in that city reports that if people buy the Scriptures they are urged not to read them and the purchase of such books is strongly condemned. Many copies of the Bible have been



sold to the priests, who read them to find something that they can use as an argument against Christianity. Christ's words on the cross, "My God, My God, why hast thou forsaken me?" and the declaration that he came not to bring peace but a sword, are two favorite passages which they use as a basis of their assaults upon Christianity.

At Nagoya there is also the same state of determined opposition. It is less violent now than some time ago, but is still very general and decided. Rev. Mr. Morgan has been trying for some time to rent a place for religious services but finds it almost impossible to do so.

One man said he was willing to rent his house, but must first get the consent of his neighbors. He subsequently reported that they were unanimous in their opposition, and were even willing to pay the rent themselves rather than have the place used for such purposes.

After much inquiry another house was found, and the rent paid for two months in advance. But when the friends and neighbors heard of it they tried by persuasion and threats to make the man give up the contract and return the money. But when they found that all such efforts were of no avail a public meeting was called and the man denounced in the most bitter terms.

One speaker said that he ought to be put into a kettle of oil and the oil set on fire. Another said he ought to be banished; or at least driven out of the city. Then another objected that it would be wrong to inflict on some other community such a very bad man.

No decision was reached; but a band of some thirty rude fellows (called "Soshi") went to the house and tried to find the owner who had concealed himself where he could not be found, and thus escaped. He is still afraid to go out; and it

is undecided how the matter will end.

A short time before one of the lady missionaries was hit on her head with a stone and quite severely injured as she came out of the service on Sunday evening.

Two of the missionaries recently went to a town at some distance in the interior on invitation of some young men who wanted to hear about the Christian religion. But when they reached there the inhabitants refused to allow any house to be used for Christian service. Even the landlord of the hotel objected to the gathering of any considerable number of persons at his place for religious purposes. And so the four young men who had invited them to come met at the room in the hotel and were instructed privately.

But when the presence and character of the foreigners became more fully known a large number expressed their desire to hear about this new doctrine. They were so urgent that after a while a room was secured, and more than two hundred people came and listened gladly for more than two hours to the old but ever new story of God's great love to men in giving his own Son to save them from their sins.

One thing is peculiar that while the priests and lower classes are so active and bitter in their opposition the officials are usually kind and friendly, and seem disposed to help the missionaries. This is a matter of special importance and a source of great satisfaction.

A revival in Nagoya at the close of the week of prayer has been a great blessing to the laborers and resulted in important accessions to all the churches. What is especially to be noted is that while five denominations are now represented in that city the unity of spirit is perfect. In the face of such strong opposition it is a matter of special

importance, and a source of the greatest satisfaction that while the forces of God's army may have different names and methods of administration they present a united front to the foe.

One thing that is encouraging and hopeful is that the native pastors and workers as well as missionaries are neither frightened or disheartened by the opposition, but confident that the final issue is sure to be success. They have supreme faith in God and the triumph of his truth.

### REFORM OF RELIGIONS IN JAPAN.

**I**NOUYE ENRYO, who was graduated in philosophy from the Imperial University, and subsequently travelled through America and Europe, is now one of the foremost thinkers among the Buddhists of Japan. He recently delivered a long and interesting address on the subject of the reform of religions in this country, the gist of which is as follows:—Among the many methods by which the reform of the religions of Japan may be effected, the intellectual improvement of the priests themselves may be said to hold the foremost place. In order to be able to lead and instruct the masses, as priests are required to do, they must themselves be in knowledge and morals far above the average, and it is just in these two points that the Japanese priests of to-day are essentially deficient. This is, however, one of those theories that may be readily enunciated but are most difficult to put into practice. The lecturer suggested that in this respect Government aid should be solicited, this being probably the only feasible and efficacious method. Were the coöperation of the Government secured, the programme he proposed might be carried out in three ways, either (1) by establishing a special theological course in the Imperial

University, or (2) by the founding of a Union College through the joint exertions of the various Buddhist sects, the college itself to be under the immediate supervision of the Educational Department; or (3) by granting the post of Chief Priest of a temple only to graduates of a certain school or certain schools determined by the Government or to those who successfully pass an examination in certain required standards. If law, medicine, etc., are necessitous to the welfare of the country and these subjects are given special courses at the Imperial University, then there is no reason why religion, which has such vital connection with the manners, customs and public peace of a country, should not be accorded the same treatment. This argument was supported with illustrations taken from western precedents. The objection might be raised, continued Mr. Inouye, that, as Japan has no state religion and there is no one creed publicly acknowledged by the Government, there would be some difficulty in the choice of religions to be specially studied in the University. While nothing can with certainty be predicted concerning the future, as matters now stand the only creeds to be included in the University course are Buddhism and Shintôism; and that correctness of this view is practically acknowledged by the Government, is proved by the existence of a Bureau for the Control of Temples and Shrines in the Home Department. Christianity is tolerated only; it has yet to receive public acknowledgement. Viewed from the standpoint of expediency, the same argument again holds true, for Buddhist and Shintô believers far outnumber those who profess the Christian faith. But should the establishment of a special University course fail to be accomplished, recourse should be had to the second alternative, which, by careful management, might achieve the same result. The

lack of funds is the only difficulty in the way of this project; but even here there is no need to despair, for the Higashi Hongwanji has frequently succeeded in raising, in the space of one year, sums ranging from one-half to a round million *yen*. The third and last method is similar to that already adopted by the Government in licensing medical practitioners and school-teachers. Mr. Inouye concluded by saying that he was convinced that this question of religions would, in the course of a few years, come up before the Imperial Diet, and then be settled satisfactorily; still a good scheme is all the better for prompt realization and he could therefore not refrain from calling the immediate attention of both Government and people to these views.—*The Japan Daily Mail*.

### RELIGIOUS THOUGHT.

Much valuable assistance is rendered in this department by Rev. K. Y. FUJII and Mr. K. KIMURA.

#### I.—PRESENT SHINTŌISM.

A RECENT writer, taking for his subject "*The object of the Union of Ceremony and Administration*," says that the observance of religious rites and festivals is the respect paid to the gods and that the administration of government is the preservation of peace among the people. The respect paid to the gods is the reverence due to our ancestors, and it is at the same time the fundamental principal of morality. The government of the people is the execution of the national constitution and thus becomes the foundation of duty. The spirit of the instructions given by our Imperial ancestors is no other than the above. By the spirit of this principle all Emperors have manifested not only patriotism but the very origin of all true love of country in their faithful administration of national affairs. They have also established festivals for the gods.

They have been representatives of the people in worship. Thus administration and ceremony are one in two and two in one. We, therefore, call the unity of these two pure Shintōism.

#### II.—WITH THE BUDDHISTS.

Mr. Kumaichiro Kato, of the *Meikyō Shinshi* office, has published the lives of famous Buddhist writers. As the Christian writers are increasing in number and in quality, the Buddhists are becoming envious of their success. The author's aim is to stir up the literary spirit among Buddhists. It is a book of about one hundred pages and contains ten great writers in the past. Though the book is not free from defects, this little work is welcomed by Buddhists as a pioneer of this sort of work.

In feudal times the sacred books of Buddhism were exclusively studied by the priests. Lay scholars wholly neglected them. On the side of the priests they did not care to communicate with scholars. But the foreign religion (Christianity), which is now being introduced into our country, is rapidly gaining scholars and students among its adherents. There was a time when the people were crazy after western civilization and learning, but a reaction has begun to set in for some time. The people are now eager to study Eastern literature and religions. Scholars are now anxious to study Buddhism and the priests are eager to propagate Buddhism among students. Still there are very few lay scholars who can understand the true meaning of Buddhism; while the priests find difficulty in grasping scientific and philosophic truth. Many scholars begin to study Buddhism, but most of them abandon it before they reach a true understanding. At present scholars and thinkers come to acknowledge the excellency of the teachings of Buddhism, and it is very important for the priests to come out into the world and communicate with



the intellectual classes and disseminate their doctrines among them. An intimate communion between priests and scholars is much to be recommended.

Through the recent change in the condition of affairs, and through our progress in knowledge, the spirit to investigate the teachings of Buddhism has become very popular. Both the friends and the enemies of Buddhism, who must acknowledge the greatness of religious influence as a motive power in society, have commenced to give attention to the study of it. As a consequence of this study they have reached the conclusion that Buddhism surpasses all other religions for its depth and sublimity. Is not this great progress? As the general tide is now on the side of Buddhism, Buddhists should seize this opportunity and open the way to make its teachings intelligible, and also improve the methods of study, so as to proceed together with the progress of civilization in society. The system of Buddhism is so great and sublime and deep that it is no wonder it requires much time and effort to learn it. Its theory on the laws of cause and effect extends into three worlds, the past, the present, and the future, and in all directions. Hence the great difficulty to perceive them. If they are reduced to a simpler form, they will become invaluable to all. Though it is not an easy task, still it does not belong to the category of the impossible. There is much reason to lament that on account of the lack of system not a few have failed to fathom the depth of the ocean of Buddhism. There are some books which treat of the universal doctrines of Buddhism, but they are not sufficient nor complete. These great improvements must be made in the method of investigation. We must outstrip the simple annotations.

See Christianity! Its general doctrines are stated in the Bible, or in small portable books. It may be

because Christianity has only a few scriptures and because its doctrines are not deep and sublime, but, at any rate, the general doctrines of Christianity can be very easily studied. It is much to be desired that Buddhists should investigate the method of simplifying and systematizing their doctrines so as to make them intelligible to the people.

There may be many ways to do this, but here, says the writer, I will enumerate only a few of them.

1.—It is important to compile a book which will contain all the principal doctrines of Buddhism by the united effort of all sects.

2.—It is important to improve and encourage the method of the historical investigation of Buddhism. That history which will show the origin and the way of propagating Buddhism, will not fail to give an impulse to the faith of the people and to the understanding of the doctrines; and thus it may help the dissemination of our religion.

### III.—ALONG THE CHRISTIAN CURRENT.

We here refer the reader to the notices of the various religious conferences held during the month of July. There theory and practice run hand in hand; and you will find much of both to encourage you and to give you an insight into the growing Japanese phase of Christianity. The last twelve or fifteen pages of the present number of *The Japan Evangelist* will be filled with this matter.

### SIMPLE SCENES OF JAPANESE LIFE.

#### VI.

#### A LANDSCAPE.

**H**YOE YAMAMOTO was born in 1828, in Kamo, Kyoto. The first twenty-five years of his life were devoted exclusively to the study of nature and art. He then married Miss Kimi Kumagai, having been





A LANDSCAPE.



adopted by her family. His name was changed to Naohikō Kumagai. The Kumagai family was at that time serving the Daimyō Asano, and from the day of his marriage Naohiko devoted his life to the service of his master. In 1874 every Daimyō in Japan was ordered to move to Tokyo. Naohiko Kumagai followed his master to the capital and is still living with him, exercising general supervision over his estate. All through these years he has not given up painting, though not pursuing his art as a special occupation. Of late he has executed many valuable orders for his work. His best fame is, in fact, a matter of the last ten years.

The landscape, of which a small arto-type appears in this number of *The Japan Evangelist*, is a work of pure imagination. Painted at the request of the Imperial Agricultural Department, it was accorded a conspicuous place among the exhibits of the Japanese government at the World's Columbian Exposition, Chicago, and awarded a gold medal.

This painting is in perfect keeping with the love of nature so deeply characteristic of the Japanese. It has the dream, the suggestion of a state of natural felicity consummated in the leisure of a holiday in spring. The artist has good eyes to see and evinces a warmth of feeling to follow first impressions as these are lifted up and made over into the higher ideals of the imagination. The trees, the distant peaks and clouds, the stream, the huts, the old man at the window, the boatmen, and the haze over these all,—and you have a limpid scene idyllic. As one arranges in a simple vase a little handful of choice unpretending flowers, so we find grouped here a few of the simple objects of the earth and of daily life and trace through them all an artistic passion and in the passion a *man*, whose soul is in harmony with the reality of the things portrayed. Max Marron.

## "DAIKWAI" AND THE GENERAL COUNCIL OF MISSIONS.

By the Rev. HENRY K. MILLER.

IN the organization of the Church of Christ in Japan there are three ecclesiastical bodies—*Shokwai*, Session or Consistory; *Chukwai*, Presbytery or Classis; and *Daikwai*, General Assembly or Synod. The annual meeting of the General Synod has recently been held at the Shinsakae Church in Tokyo, beginning July 3rd, 1894, and continuing, with interruptions, until July 9th.

At the same time the Council of the United Missions in Japan (representing the Presbyterian Church in the United States of America, Reformed Church in America, United Presbyterian Church of Scotland, Reformed Church in the United States, Presbyterian Church in the United States [South], Women's Union Missionary Society, U. S. A., and the Cumberland Presbyterian Church) held its annual sessions at intervals occurring between the meetings of the *Daikwai*.

A summary of the proceedings of these two bodies is hereby submitted for the information of the friends of foreign missionary work in Japan.

It might be well to state that the General Synod of the Church of Christ in Japan is entirely independent of foreign control. Foreign missionaries may be elected associate members, with the privilege of serving on committees and taking part in debate, but without the right to vote. In the case of a few missionaries, however, who have become members of the native Church, the rights and responsibilities of full membership are accorded. The proceedings are carried on decently and in order according to the "Constitution and Canons."

Rev. Kinroku Fujiu, formerly a professor in the Tohoku Gakuin at Sendai, but now pastor of the Shitaya Church in Tokyo, was elected to preside over the meeting of *Daikwai*.

The report of the Committee on the State of Religion was read by Rev. Wada. There are now 72 churches, 76 preaching-places, 11,118 members, 4312 Sunday school scholars, (with

no report from one of the Classes) 75 missionaries and 113 evangelists. During the year the offerings amounted to 24,692.20 *yen* (\$ 12595.57), an increase of 7,956.281 *yen* (\$ 4058.21) over last year's contributions. There has been no gain in the number of churches, but there are now eighteen preaching-places, 111 members, 1259 Sunday school scholars, 10 ministers and 10 evangelists more than last year. The gain in baptisms over last year is 407.

*Daikwai* by a large majority amended Canon 14 to the effect that any minister or evangelist, who, after having left the Church on account of difference in doctrinal beliefs, wishes to return, should get the consent of the Presbytery (Classis) to which he formerly belonged before he is received by any Presbytery (Classis), and can be re-admitted only on a clear profession of his faith.

Amendments to the Constitution, providing for the organization of another ecclesiastical body to be known as *Sokuwai*, were referred to a committee and afterward voted down. The changes contemplated the formation of several *Daikwai* corresponding to District or Particular Synods, and, in addition to these, a *Sokuwai* or General Synod or Assembly. Each new District Synod was to be composed of all the ministers in a given district, together with one elder from each Session or Consistory. The General Synod was to be constituted in the same way as the present *Daikwai*, i. e., each Presbytery was to appoint one minister and one elder for every three churches within its bounds.

The report of the Special Evangelistic Committee for Kochi prefecture showed that the last year's work under the direction of this Committee resulted in 175 baptisms. 1069,418 *yen* (\$545.40) were expended in the prosecution of this work. This report was regarded as so favorable that special thanksgiving was offered to Almighty God by *Daikwai*.

Perhaps the one event which attracted the most attention at Synod was the hearing of Rev. Naomi Tamura's appeal from the decision of the First Tokyo Presbytery (Classis) finding

him guilty of slander in writing "*The Japanese Bride*" and directing that he publish retractions in several foreign and Japanese papers. This unfortunate case has caused not a little animosity, and it would seem that there was more personal feeling in the conduct of the process before the bar of *Daikwai* than is consistent with judicial impartiality. Mr. Tamura conducted a vigorous defense in his own behalf, and, from a legal point of view, clearly distanced his opponents. But unfortunately, his record as a man and a minister has been of such an irritating character that *Daikwai* deposed him from the ministry. The constitution allows Synod to confirm, reverse or modify the sentence of a Presbytery. In Mr. Tamura's case the original charges were virtually expanded, and then afterwards the sentence of the First Tokyo Presbytery was changed to deposition. It would require too much space to go into details, but it may be safely said, I think, that, while according to modern standards of legal procedure the action of *Daikwai* could hardly pass muster, it so happened that the extreme penalty of ecclesiastical law was visited upon a minister who might in all probability have met the same fate if the proper charges had been formulated. "The truth of the matter seems to be that while a formal wrong has been done Mr. Tamura, yet at bottom he suffered no real injustice. Whatever we may think of the rather awkward way in which the case was tried, probably the result of the trial was as correct as ecclesiastical trials generally are wont to be and perhaps a little more so.

The Sukiwabashi Church in Tokyo is said to have declared itself in favor of withdrawing from the Church of Christ in Japan, in consequence of *Daikwai's* action in deposing Mr. Tamura, its pastor.

After the action of *Daikwai*, the Council of the United Missions passed the following :—

"RESOLVED,—That the Council of Cooperating Missions has heard with profound regret the decision of the *Daikwai* of the Church of Christ in Japan, deposing the Rev. N. Tamura from the ministry.



"The reasons for the same are; that while it must be admitted there are statements and opinions in "*The Japanese Bride*" open to criticism because of their lack of good taste and their unfairness, these statements and opinions have no reference to any point of doctrine or government in the standards of the Church, nor, in the opinion of the members of the Council, can the writing of them be properly construed as a moral offence.

"Therefore, without expressing an opinion as to any alleged facts or statements of the Rev. N. Tamura outside the formal charges preferred in the *Daikwai* the sentence of deposition—the extreme penalty for the gravest offences—is regarded as excessive, and as contravening the spirit of love and justice.

"RESOLVED,—that a copy of these resolutions be sent to the Secretary of the *Daikwai*, not as proposing a change in the action of the body, which must be recognized as final, but as a matter of information."

A most remarkable scene occurred in Synod just after the deposition of Mr. Tamura. Rev. M. Oshikawa, who had moved the sentence of deposition, arose and announced the receipt of a telegram stating that Mr. Dengoro Takahashi and a number of his companions had lost their lives in one of the Kurile Islands. Instantly the whole Synod was moved to tears, weeping and wailing resounding throughout the whole church. President Fujiu offered an impressive prayer, and Mr. H. Shimamuki, an elder of the Sendai Church, made a most impassioned speech in which he vowed consecration to the work to which poor Takahashi had devoted his young life.

In the Spring of 1893 a military officer, Lieutenant Gunji by name, organized a colonizing expedition to the Kurile Islands. Disinterested persons were disposed to look upon this scheme as wild and ill-advised, but in the eyes of the Japanese who at this particular juncture of their history seem abnormally intense in their nationalistic and patriotic sentiments, Gunji and his band were heroes. The party started out from Tokyo in open row boats, and met with one disaster after another, several boats being wrecked and a few lives lost. But in spite of these calamities, the emigrants persevered and finally reached their destination. While the expedition was under way, Mr. Oshikawa arranged with Lieutenant Gunji to have one of the theological students in the Tohoku Gakuin, Mr.

Dengoro Takahashi, join the company in the capacity of a missionary. Young Takahashi immediately became the lion of the hour, and was admired by his fellow-students and co-religionists as a great hero. The Ladies' Aid Society of the Nibancho Church in Sendai emptied their treasury of the eighty *yen* they had saved by long and patient labor in order to furnish the new missionary with a suitable outfit. In due time Takahashi reached his destination, and settled down to roughing it in the bleak island of Shashikotan. Communication between him and his Sendai friends was possible only semi-occasionally, but all seemed to be well until a warship, the *Iwaki Kan*, with supplies on board, approached the island last June. A reconnoitering party came upon a small hut, and on entering found Takahashi and three of his companions lying on the floor dead! Judging by the entries in a diary kept by the party, the unfortunate men died about the 10th of December, 1893. The hypothesis is that one of the men, whose term it was to boil the rice, arose early in the morning to kindle a fire, and, after having put the rice-pot over the fire, again lay down to sleep. On account of the coldness of the climate the ventilators were kept closed during the night, but on the ill-fated morning the cook forgot to open them. The result was that the four men in the room were suffocated by the charcoal fumes. From certain entries in the diary it is supposed that five other men, who had left the hut on a walrus-hunting expedition, lost their lives by the capsizing of their boat, for the record is that these hunters never returned.

It was this sad ending of Takahashi's career which so mightily moved *Daikwai*. The scene was one not to be soon forgotten. For a considerable time the members were in a rather severe frame of mind on account of the Tamura case, but in an instant a revulsion of feeling came over them and men wept like children. For dramatic effect, the writer has scarcely ever seen the equal of this remarkable phenomenon.

The probability is that Takahashi

will do more for the evangelization of Japan by his death than he could ever have hoped to accomplish by throwing his life away on the inhospitable Kurile Islands. He is now universally regarded by those who knew him as a great hero, and the mention of his name and the account of his death are sufficient to stir the patriot Japanese breast to its very depths. Mr. Oshikawa has already taken steps to organize the Takahashi Memorial Missionary Association. Thus, after all, good may come out of what skeptical minds were inclined to regard as a wild-cat enterprise.

*Daikwai* appointed a committee, to revise the hymn-book now in use by the Church.

Another matter of general interest was the organization of an independent Mission Board by Synod. Heretofore Synod and the Co-operating Missions carried on evangelistic work through a joint Board, consisting of Japanese and foreign members. Both parties came to lose faith in the efficiency of the organization, and various plans of re-organization were offered both to *Daikwai* and the Council for approval, but none of them met with hearty favor. Finally Council recommended that all plans for joint evangelistic work be left to the Presbyteries in connection with the Missions cooperating therewith. Council at the same time declared that it would be gratified to see the *Daikwai* form an independent Mission Board. Acting on this suggestion the Synod, with no little enthusiasm, proceeded to organize its own Board of Missions. This action is believed to be a step in the right direction, tending to develop a true spirit of independence and self-support among the Japanese brethren. Our hearty good wishes attend the venture.

Other items of business were transacted by Synod, but as they were not of general interest, reference to them here is not necessary.

One of the first items of business attended to by the Council was its own re-organization. Originally the Council was a representative body, in which all male members of the co-operating

Missions were entitled to vote. Afterwards, a change was made by which the Council was made up of delegates elected by the Missions. During the past year the Missions by a large majority voted to return to the original plan. The actions of the Council, it might be stated, remain simply advisory as before, and no Mission is absolutely bound by its decisions, although, of course, the resolutions of Council are apt to be accepted by the various Missions represented.

By request Council took into consideration the adoption of a uniform scale of salaries for Japanese ministers and evangelists. A committee which had been appointed to draw up such a schedule, made a report which was pretty thoroughly debated, but was finally disposed of by being laid on the table indefinitely. The prevailing opinion seemed to be that each Mission could best deal with the salary question by itself.

At one of the evening sessions Rev. Dr. A. D. Hail, a missionary of the Cumberland Presbyterian Church, stationed at Osaka, read the annual report on the state of religion. This document is of very great excellence, but its length is too great to allow even an outline to be published in the present article. A summary of its contents will be given separately. Rev. Dr. J. M. McCauley, of the Presbyterian Church, U. S. A., and a professor in the Meiji Gakuin, Tokyo, was chosen to prepare the next annual report.

Council appointed a committee to confer with a committee of Synod on preparing uniform Sunday school lessons. Action was also taken contemplating the establishing of a Presbyterian Publishing House, in case the various Missions agree. This matter and the report of the Committee on uniform Sunday school literature were referred to the Tokyo Local Council.

Considerable discussion arose over the question as to what disposition should be made of the *Fukuan Shimpō* ("Gospel News"), a religious weekly owned and edited by Rev. M. Uemura. The Tokyo Local Council, consisting of

two Missions, for several years had been paying Mr. Uemura a subsidy of some forty *yen* per month in order to enable him to publish the paper, in the hope that in the course of time it would become self supporting. But the expectations of the Local Council were disappointed. Year after year the question of continuing the subsidy came up and occasioned much discussion. Finally it was agreed to continue supporting the paper until July 1st, 1894, when the whole matter was to be referred to the General Council for action. A committee appointed by the latter body, believing that it would be a great loss to allow the paper to die, which fate seemed probable in case financial assistance were withdrawn, recommended General Council to continue the *Shimpo* under the following conditions; 1. That a foreign missionary be associated in the editorial management; 2. That semi-annual financial statements be submitted to Council; 3. That a subsidy of fifty *yen* (about \$ 25 00) per month be apportioned among the various Missions. This report was not adopted. During the past history of the paper articles of an objectionable character were occasionally published, and the recollection of that fact was sufficient to raise doubts in the minds of a majority as to the expediency of Council's assuming the proposed moral and financial obligations.

In spite of the apparently sincere protestations of Mr. Uemura that he would refrain from giving needless offence, without, however, surrendering his right to freedom of discussion, it was feared that trouble might arise. By this action the whole question reverted to the Local Council, which then decided to discontinue the subsidy. It has since transpired that the *Fukui Shimpo* will not die, as was anticipated, but that efforts will be made to raise the necessary money in the Church of Christ in Japan.

The above is believed to be a tolerably accurate account of the proceedings of General Synod and General Council, matters of no general interest having been omitted. With the possible ex-

ception of the Tamura affair, the recent meetings of these two bodies mark an advance in the right direction. The Japanese Christians seem to have been put on their mettle, and are now in a position to give practical demonstration of their desire for true independence by working for their own support. In this noble effort they deserve the encouragement and prayers of all the missionaries.

#### ANNUAL MEETING OF THE AMERICAN BOARD MISSION.

By the Rev. J. H. PETTEE.

THIS was held on the beautiful grounds of Kobe College, July 5-12th. Sixty-one adult missionaries, of whom twenty three were men, were present.

Most of the sessions were public and a few Japanese with one or two outside foreigners were in attendance. Reports from thirteen stations were on the whole encouraging. No printed report of the Mission's work was issued this year but it was voted to have one next year.

As next November will complete the first twenty-five years of the Mission's life and work in Japan, a committee of five was chosen to prepare an address to the *Kumiai* Churches congratulating them on the general prosperity of the work in which they and the Mission are mutually engaged and suggesting certain considerations, the observance of which they believe will tend toward a still truer and more rapid advance in days to come.

The question of new missionaries received much attention. Five single ladies were asked for to meet the need at particular points. A minute was adopted to the effect that the Mission by no means considers its work in Japan as nearing an end, but in view of uncertainties here and hard times in America it was inexpedient this year to ask for more families, although urgent invitations for three or four such were received from as many different places. One new family is expected in the early fall.

The annual sermon, preached by



Rev. W. H. Noyes, of Maebashi, was exceptionally strong and stirring. It treated of personal conviction of duty as exemplified by the prophet Amos, especial emphasis being laid on the thought that a preacher must incarnate his belief, that is, live what he believes, if he would proclaim an effective gospel.

On Sabbath afternoon, July 8th, the children of the missionaries held their public annual C. E. Meeting, an every way delightful service presided over by a thirteen year old Miss.

On the afternoon of July 10th a tender service in loving memory of Mrs. L. L. Gulick, who died a month ago on the south east coast of the island of Kyushu, was held in the college chapel. A very interesting statement of Mrs. Gulick's varied life and service in many lands was read, several choice musical selections rendered, and appropriate addresses delivered by Rev. T. W. Gulick and Dr. D. C. Greene. It seemed fitting to honor the memory of such a heroic unselfish worker as was Mrs. Louisa Gulick.

CHRISTIAN ENDEAVOR  
CONVENTION.

By KEINOSUKE KIMURA.

THE Second Convention of the Christian Endeavor Societies was opened at two o'clock, July eleventh, in the Shiba Church, Tokyo. About seventy were present, and the exercises were led by Rev. Ishivara. After the devotional exercises Rev. Wada delivered an address of welcome to the delegates and responses were made by two of the delegates. Then letters and telegrams congratulating the Convention were read by the President of the Union Association, Rev. Harada. The Secretary read a report for the year ending with June.

There are now fifty societies. Last year there were thirty.

Statistics.	
Active members .....	1252
Assistant members.....	138
Honorary members .....	80
Total.....	1470

Whole number last year .....	945
Number of active members last year .....	800
Societies classified.	
General .....	36
Young men .....	10
Boys .....	6
Ladies .....	5

As to Denominations.	By Cities.
Congregational .....	31
Church of Christ in Japan.....	15
Methodist Protestant .....	4
Methodist Episcopal .....	2
Baptist .....	2
Christian .....	1
Union .....	1
Episcopal .....	1
Tokyo .....	7
Osaka .....	7
Kyoto .....	4
Hyogo .....	8
Okayama .....	5
Sendai .....	1
In other provinces	only two or one.

A magazine, which has a circulation of about two hundred and fifty, was published every month since last September.

Then the President made an address in which he recognized the great progress achieved during the last year. He spoke of the necessity of the C. E. in Japan, and also of the importance of developing a special character for the Japanese associations. He also said that the C. E. is under trial in Japan. The members themselves do not know what their real work is. The time has come for us to define our purpose and to set our end clearly before all the societies. The world is watching us. Let us prove ourselves worthy C. E.

The Convention was marked by an earnest and devout spirit. The new year will no doubt show much improvement along the lines of true Christian *Endeavor*.

DR. HAIL'S REPORT.

Read before the Recent Council of the United Missions in Japan, in Session at Tokyo, July 3-10, 1894.

By the Rev. HENRY K. MILLER.

BELOW we give a mere outline of this very excellent report, whose length is too great to allow of its publication in full in the columns of this magazine.

The cumulative result of recent events in Japan is on the whole an intensified popular prejudice against Christianity. An analysis of the present attitude of the Japanese toward our work shows some such summary as follows: (1) There is a segment of



society that is simply silent. This includes many men of no mean parts, such as editors, army and civil service officials, educators, lawyers, physicians, and many of the commercial class. Secretly, and sometimes openly, they manifest an interest in Christian work. (2) Another class embraces those in whose minds are lodged the prejudices against and hatred of Christianity that have come down to them through the last three centuries. To these the appeal is made that Japanese subjects have no moral or legal right to accept Christianity, as the old Imperial decree against such acceptance, it is claimed, is not set aside by the xxviii. Article of the Constitution, which guarantees religious freedom. (3) In the more influential circles of Japan there are several classes of opponents, the most numerous of which are the Confucianists. They exert a more wide-reaching power than any of the other educated classes, especially with middle-aged Japanese. (4) Among the young men of to-day there are students and followers of Huxley, Spencer, Haeckel, Schopenhauer, Hartmann, Comte and others. With these science and philosophy are synonyms for skepticism. (5) There is also an educated circle of "Indian philosophers" in the Imperial University and elsewhere, who carry much weight with their opposition. They have made use of the Parliament of Religions at Chicago to convince the Japanese that Christians themselves are losing faith in their own religion. (6) The numerous divisions and subdivisions of the Christian Church not only confuse the people, but afford an immense leverage to the opposers of Christianity in Japan. (7) The incoming of the liberal divisions of the Church, some of whose teachings are in fundamental opposition to those of orthodoxy, leads the Japanese to say that, if there is no unity of belief in regard to the very essentials, then our faith is scarcely worthy of consideration. (8) The decree which the Emperor issued some years ago in the interest of national ethics has been so used as to impress the people with the idea that Shintoism enjoys the Imperial sanction.

The Confucianists have made a similar use of the decree for their own purposes. (9) The political situation has been made use of to stir up hatred against Christianity, which is blamed because the revision of Japan's treaties with Christian countries is not accomplished as speedily as some desire. (10) Opposition is also aroused against Christianity, because, as it spreads, it effects certain changes in the social life of the nation, involves the sacrifice of certain institutions which have grown up in the religious history of the country.

The classes alluded to above do not embrace more than one-seventh of the people. The other six-sevenths are not materially concerned with matters outside of their daily round of work, except as they are stirred up by the upper seventh. For the present they are largely the prey of the priests, although there are those here and there who are quietly doing their own thinking.

Within the last two years the opposition to Christianity has become more thoroughly organized throughout the entire country. Buddhist sects, otherwise mutually hostile, are united against the common foe, and, wherever it is possible, the Buddhists stir up also the Shintoists. Opposition takes sometimes the form of social ostracism, sometimes, in local government institutions, the form of a ban on those who would investigate Christianity, and universally the form of charges against Christians as being unfilial, unpatriotic, and disloyal. In some instances there have been disturbances at Christian meetings by the rowdy element. Buddhists seek to forestall Christianity by copying its institutions. Thus we have Societies of Buddhist Endeavor, Young Men's Buddhist Associations, well equipped schools for the training of priests, girl's schools, orphanages, and a contemplated school for nurses in Kyoto and a hospital in Tokyo. There are also women of influence who do a work similar to that of our Bible women. Temples are being repaired in large cities, notably in Kyoto, where some of magnificent proportions and

equipments are being completed. There is also an increasing amount of attention being given to funeral rites and ceremonies. Shintoism takes on the nature of a revival rather than of a reformation. The main body of Shintois are seeking to return to the old landmarks. This revival, has developed considerable influence in quarters where it would be least expected. It deprived Prof. Kume of his position in the Imperial University. The Professor, having applied the methods of modern historical science to the investigation of ancient Shintoism, reached and published the conclusion that it was originally a monotheistic, and not a polytheistic, faith, a proposition which is out of harmony with the modern teachings of this system of superstition.

The various forms of attack have served to reveal the true character of Japanese apologists, whose replies in many cases have been scholarly and a credit to the Christian body. It coerced the respect of many of the intelligent and more independent thinkers of the country. Under the pressure of the many-sided opposition, leading Japanese Christians have been led to work up apologetics along the line of those half-truths occasionally found in the old religions of the country. They have sought to develop a purely Japanese Christianity, "Japanizing Christianity rather than Christianizing Japan." But in the whole orthodox Christian body in Japan there are few, if any, who have this ambition for the impossible.

To people travelling through the country and not familiar with Japanese civilization and the patriotism of the people, it may sometimes have seemed that the Japanese Christians regarded the missionary as an incubus, and were seeking to get rid of him as such. But the various reports received indicate that the relations subsisting between the missionary and his Japanese brethren are "cordial." Naturally in the adjustment of interests some friction occurs, but taking everything into consideration, it is really a wonder that things have moved as smoothly as they have.

The ordeal through which the Church has been passing has helped to bring about a better conception of the Christian Life. The churches have become more faithful in giving fuller instruction to candidates, and more cautious in admitting them to membership. Church rolls have been revised and, in some places, a large percentage of names have been dropped. During this time also such institutions as the Y. M. C. A., the Scripture Union of Japan, the Y. P. S. C. E. have been most flourishing. There has been also a large inner circle of Christians whose life seems to have been quickened, and in whom a spirit of prayer and consecration appears to have been awakened.

The woman's work of the churches has made encouraging progress. The annual meetings in Osaka and Tokyo, representative of all the societies of the various churches, have been large, enthusiastic, practical, social and spiritual.

In a number of churches, especially the older, the Sabbath school interest seems to have entered upon a new era of development. Until recently adults made up the bulk of attendants. Now, where places of assembly are small, there is usually a Bible study for the adults, and a service exclusively for children at another hour.

There is a present enrolment of 140 missionaries in our seven Missions. Strategically there are well distributed, though there is room for improvement.

The great value both to the churches and to the Japanese of the educational work already accomplished by our Christian schools cannot be questioned by those conversant with the facts. There is, however no branch of the work which has to face so many difficulties. The general government is sometimes supposed to be hostile to mission schools, but the difficulties which arise from government opposition are generally traceable to local authorities. There are schools where men cannot remain with any degree of comfort who profess Christianity, and this too, on account of the teachers rather than the scholars. Our boys' schools labor under the disadvantage of the very prevalent impression that a

discrimination is made against them by the government, in the case of their graduates who look forward to the civil service and those who seek entrance to the higher government institutions. There is a feeling, and it is a growing one, that while the public schools educate the minds, they do little for the morals of their pupils. The question of ethics has become a burning question with some of the leading educators of the nation. The moral deportment of scholars in Christian schools has helped to intensify this feeling. A hopeful sign for the Christian home in Japan is the increasing attention paid to the education of children in the Sabbath Schools, Kindergartens, and primary schools. Many of the better class of Japanese heartily approve of these movements for the young. The schools for girls and Bible women are another factor in the establishment of Christian homes. Some of them have experienced a falling off in the number of their pupils, but they have attracted sufficient attention to cause the Buddhists to found similar schools to counteract their influence. In these and the government girls' schools much attention is paid to sewing, knitting and the domestic arts. While provision is made in most of our mission schools for this kind of work, yet we ought to be pre-eminently leaders in industrial education. There is a laudable effort on the part of some schools to encourage the higher education of women. Some of the older ones now have in their faculties alumnae of their own. Nearly all the graduates are Christians, a number being the wives of Christian pastors and other workers, while others are engaged in various forms of Christian activity. In the judgment of one of our most experienced laborers in this field, "patient continuance in doing well the work we can do in this line is all that under present conditions can be done." One encouraging aspect of this work is the fact that several Japanese women of education and ability are profoundly interested in the success of Christian education for women. The work of training Bible women goes steadily on,

and in some instances shows an increased attendance at the training schools. Our pressing need now is an increased number of middle-aged Bible women. There are five mission schools for the education of young men, three of which have theological departments. The object of the work done in these schools is not simply to furnish supplies of workers from time to time for the immediate necessities that arise. It must look to the training up of those who can carry on the work when it is passed over to the Japanese Church entirely. Dr. Hail thinks that "the day of prayer for schools and colleges ought to become a regular institution in Japanese Christian and Church life."

As for direct evangelization, the number of graduates from our schools scarcely suffices to man the work already developed, so that for some time yet it will have to be pushed principally by the foreign missionary force in cooperation with, and as supplementary to that of the Church. This condition of things requires that we make the most economical use possible of our forces. It also brings anew before us the question of reinforcements. The present attitude of the Missions upon this point is practically this: the larger and older Missions are only asking for a few new men to keep up the present work. Some of the other Missions whose field is wide and populous have asked for a few men with which to open up or strengthen new stations. There is also a general feeling that where other fields have immediate pressing demands, they should be given the preference over Japan.

Dr. Hail points out in what directions important work remains to be done, for example, among fishermen, boatmen, and prostitutes in hospitals seeking recovery from disease. He also believes that serious consideration should be given to the question of establishing "institutional churches" in the larger cities. This plan embraces the maintenance of reading and social rooms (with charcoal stoves, tea-sets and simple amusements), ragged schools, homes and rescue work for



the outcast, nurseries for the babies of those mothers who are engaged in day labor, Kindergartens, and kindred forms of Christian activity. The report closes with an elaborate plan for encouraging the development of self-support among Japanese churches.

## SIXTH ANNUAL MEETING OF THE CHRISTIAN SUMMER SCHOOL.

By KEINOSUKE KIMURA.

ON the beautiful Hakone Lake stands a village of the same name. It numbers about fifty houses. Twenty-three hundred and thirty feet above the level of the sea, it offers a cool and restful summer resort. On a clear day grand old Fuji looks proudly down on the surrounding mountains and smiles to see his image reflected in the clear depths of the lake. This is one of the scenes of which we Japanese are proud. Here everything is fresh and clean, pure and inspiring. Such scenery leads one to reflect upon spiritual attainments and to learn the love of God which is revealed in the beauty of nature. In this quiet place the Sixth Annual Meeting of the Christian Summer School held its daily sessions for two weeks, beginning on the 14th of July, 1894.

The opening exercises, held at 7.30 P.M. Saturday, July 14th, were conducted by Mr. Yoshioka of the Taisei Gakkwan, Osaka. After the devotional exercises Mr. Niwa, of the Tokyo Y. M. C. A., delivered the address of welcome, in which he said, "The greatest problem pressing upon us for solution in the Christian world is that which concerns young men and the church. It has become clear that young men are not satisfied with the system and teachings of the church. They are skeptical and inactive. We must find out the best way to save them." He was followed by responses on the part of Mr. Kimura, representing the students from the central provinces; of Mr. Saito, of Kyoto, representing the southwestern schools; and of Mr. Ichimura, of Sendai, representing the north.

They joined in the expression of thanks to the committee of arrangements.

Thereupon Rev. Ebina, of Kobe, the President of the Summer School delivered the opening address. He stated that this School has already wielded great influence in the investigation of truth. It is interdenominational and liberal. It stands for young men and the Christian church in general. He hoped every young man present would return home better prepared to fight the great intellectual forces that are pressing in upon the Japanese church. Wide hopes and grave responsibilities lie before the Christian community in Japan. Christianity should come out with new life under new light in our country.

Sunday, the 15th, was a day full of spiritual intuitions. The President preached an eloquent sermon on the Revelation of Power. The Jews at first, following material forces, worshiped God as power. Later, in the pophets, the idea of God was revealed as justice. This idea reached fuller development in the love revealed in Christ. The Gospel is the power of God to save men. This power is found in Christianity. It saves the individual. It saves the nation. It saves the world. But it is lacking in the Orient. We ourselves must become a saving force in society by coming into loving and vital touch with Almighty God,—THE POWERFUL.

In the evening a fruitful prayer-meeting was led by Mr. Uchimura. The students engaged in a free exchange of testimony and experience. The hour brought us the thought that we are truly helpful the one to the other.

It is impossible to give an adequate account of all the rich things given to the School by the lecturers of the first week. On Monday Dr. Asada, of Tokyo, delivered an earnest and instructive lecture on the Bible. After a clear review of the critical problems of the day, he stated that the object of the authors of the Old Testament was to preserve the Jewish religion, and the saving truth of the Gospels is the object of the Bible itself. Hold fast to the Christ of the Bible, and the arguments of the critics and the



replies of the defenders will have little influence upon Bible students who go to the Word of God for *life*.

On Monday evening and Tuesday morning Mr. Uchimura, of Kyoto, spoke on "The Greatest Gift to Posterity." This world is full of beauty and goodness, and it is a pure desire to leave something of permanent value behind us when we die; we thus share in historical forces and development. What are some of the gifts we can leave for posterity? (a) The right use of money in benevolent and philanthropical institutions—to use money for God. (b) Examples of a Livingstone, a Cromwell, a Washington. (c) The gift of our best thoughts. This is done in authorship or in the education of the young. (d) A noble life, and this is the *greatest*. To-day we need *noble* lives. The future waits for its gifts from them. *Live, live nobly, for man and for God.*

He was followed by Mr. Sakamoto, of Kochi, on Patriotism and Piety. Without the fear of God, without the love of God in Christ, true patriotism is impossible. Here is the peculiar opportunity of the Christians, in the present state of society.

Prof. Oshima, of the Doshisha, on Tuesday evening gave his thoughts forcible expression on the subject of "The Pastor and the Church." There is too much ceremony, too much pastoral consciousness among ministers to-day. At present pastors are paid undue respect. The office is honored; the *man*, forgotten. Religious inspiration and inspiring thought are necessary. The customs of the west cannot help the Japanese churches. Christianity is a new thing in Japan, and it is to be founded *anew* from the foundation. The successful method in present Japan will be the division of labor as Paul taught to the Romans. Thus changing the ideas of both the church and the pastor, the true and independent Church of Christ will be established in Japan.

Wednesday morning was occupied by Prof. Oshima's address on "Prayer." It was full of helpful ideas. In the evening Mr. Sakamoto spoke on "Chris-

tian Happiness." The secret of all this happiness is the spirit of prayer whereby we come into abiding communion with God.

Mr. Onishi, on Thursday morning, lectured on "Philosophy and True Happiness." The desire to seek the truth is an honorable one. He who understands its value will have true happiness. This is for all people. It concerns the common people, for philosophy has to do with life and with the universe. Individuals and nations find true happiness in philosophy.

The evening was spent in a free discussion of "The Present Tendency of the Christians and Its Results," under the leadership of Mr. Shimanuki. All the most prominent phases of Japanese Christian thought and work were fully reviewed with much profit to all the hearers.

"Evangelization" was the subject of Rev. Prof. Uyemura's lecture, Friday morning. The reformation of Japanese society is our work. The question of moral education is discussed with great zeal; and it is left to the Christians to give a satisfactory practical solution. We have to deal with souls. The history of the nation is the history of souls. How are souls to be reached in Japan? This is a national question. We must preach with more conviction. Deep in our thoughts of God, warm and glowing in our love of souls, we must make good use of all possible methods to bring individuals to Jesus.

In the evening Mr. Matsumura interested his audience by his able lecture on "Spiritual Culture."

Saturday, July 21st, was "Field Day," for the Hakone Summer School. A defightful picnic was enjoyed by all. An excursion was made across the lake to Ojigoku, a place famous for its sulphur springs.

Sunday, July 22nd, after a good sermon by Rev. Murai, of Tokyo, all the Christians joined in the Holy Communion. The occasion was a solemn one. In the evening, "Tolstoi's Philosophical View of the World" was expounded by Mr. Konishi. His religious and philosophical views are directly drawn from the words of Christ himself.

He has made the Russian people believe that they can have an independent place in the philosophical world. His philosophy is ethical but not systematic.

On Monday morning, Mr. Konishi gave an account of his experiences in Russia. In the evening, Dr. Motora, of Tokyo, lectured on "The Kinds of Good and Evil."

Tuesday morning, Rev. Murai spoke on "The Religion of Christ and the Religion about Him." He drew a clear distinction between that religion of which Christ Himself is personal life and center and the one that is made up of the traditions and teachings of men *about* Christ. We should return to the simplicity of the truth as it is in Christ Jesus. Science is for the simple first truths. History and philosophy seek the same. The religion of Christ is simple by itself. It is founded on the personality and consciousness of Christ. What comes out of this will be pure Christianity.

Dr. Motora then followed with a profound discourse on "The Natural Virtues."

Rev. Murai Spoke again in the evening. His theme was "Religious Conviction." The convictions of great religious men is from God. The Bible is the greatest aid to the development of spiritual conviction. There God speaks to the soul.

July 25th, bright and early, found Rev. Prof. Honda, of Aoyama, Tokyo, speaking on "The Necessity of Evangelization by Witness and the Culture of a Cosmopolitan Spirit." President Honda is a very spiritual man, and it was in perfect keeping with his own ardent nature to emphasize the personal element in bearing witness of Christ. We must show forth the living Christ before men. Then, too, Mr. Honda, while a true and glowing patriot, is wide enough in his own life and teachings to ask for more of the Christian cosmopolitan spirit among the Japanese Churches. This must eventually become a missionary spirit. "Go ye into all the world." Love is universal.

At eight o'clock, Thursday morning, July 26th, 1894, the closing exercises

were held. Kyoto was chosen for the next meeting. Addresses were made by Mr. Niwa, Rev. Honda and Rev. Ebina. Though much smaller in numbers than the preceding ones, in pleasure and profit and in spirit and character the Sixth Annual Meeting of the Christian Summer School will yield to none. All went away with the profound impression that it was good to be there and that Japan is richer and better for such a concourse of young men. *Young men*, we may say; for even the lecturers are still young in years. Christianity has already many a choice plant among "the flowers of the youth of Japan." With these young spirits many a day will yet be made the fuller and the brighter. God bless the choice young men of Japan who have risked all for Christ. Ready to think, ready to speak, ready to work, on they go a growing, mighty host to fight the battles of the Lord—for fight they must. The forces of evil and of darkness are arrayed against them. But they will not yield. Faith and Hope and Courage belong to consecrated Youth. Oh! what a beautiful thing is youth!

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## CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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FROM A CORRESPONDENT.

**T**he Japan Annual Conference of the Methodist Episcopal Church, Bishop W. X. Ninde, D.D., LL. D., presiding, convened at Aoyama, Tokyo, July 4th, 1894.

Twenty years ago the Methodist Church began work in Japan, and during the first decade its numbers increased from four foreign missionaries and no Japanese members to about a thousand members and twenty-eight ordained ministers, exactly half of whom were Japanese and half foreign missionaries. In 1884 the Mission was organized into a Conference by Bishop Wiley, and the eleventh session which was held this year completed the first ten years of the existence of the Conference, and a membership of over four thousand (in full connection 3278, pro-

bationers 728), was reported with 424 adult baptisms during the past year.

Owing to the unsafe condition of the school buildings at Aoyama since the recent severe earthquake, a temporary shed was erected which served as a "Tabernacle" in which the meetings were held.

Upon the first day of the Conference Bishop Ninde delivered a brief address, administered the Sacrament of the Lord's Supper, after which H. B. Johnson and H. Yamaka were elected Secretaries, D. S. Spencer and K. Nakada Statistical Secretaries, and other business necessary to the organization of the Conference was completed. In the evening the Missionary Sermon was preached by Rev. J. G. Cleveland, Ph. D.

One evening during the session was given to the Anniversary of the Temperance Association, Rev. K. Miyama presiding, Rev. H. Yamaka and Hon. T. Ando being the speakers. Two evenings were given to meetings of the Home Missionary Society, when the missionary of the society, Rev. C. Nagano, who for two years has labored in the Liu Kiu Islands, reported his work. Mr. Nagano has been supported entirely by voluntary contributions from the Churches of the Conference, and great interest is taken in his work. During the past year a young man, a probationer of the Conference, went to the Kurile Islands upon his own responsibility, as a missionary to the people there. The Home Missionary Society heartily approved of his work and wished to support it, but owing to a falling off in the collections the past year, it was thought by some that they might have to recall their missionary from Liu Kiu, but other earnest souls, filled with faith, after much prayer and thought, made a special appeal to the Conference and contributions amounting to enough to make the total *yen* 557.00 were received. This greatly encouraged them, and made it possible not only to continue the work in Liu Kiu in the South, but also to provide for the support of Mr. Nakada, the missionary to the Kurile Islands in the north. Mr. Nakada was ordained

under the Missionary Rule, and received an official appointment at the Conference.

One afternoon was given to the Anniversary of the Woman's Foreign Missionary Society, Mrs. Van Petten, presiding, Miss M. A. Spencer and Miss Iida reporting the work. Mrs. M. C. Ninde, one of the Branch Secretaries of the Society, was the speaker. She gave a brief sketch of the history of the Society, from the time, twenty-five years ago, when it was simply a divinely inspired thought in the mind of one godly woman; then eleven consecrated women, pledging to deny themselves even of necessities in order to send out their first missionary, Miss Isabelle Thoburn; till the present years, when they are celebrating in U. S. A. their Silver Anniversary, with more than 300 missionaries and more than one hundred and fifty thousand members. Their total collections amount to more than three million and they hope that at the end of the year the total will exceed \$4,000,000.00.

Among the visitors of the Conference was the President of the Conference of the Evangelical Association, the Rev. F. W. Voegelen; Rev. H. V. S. Peeke of Nagasaki; Rev. Dr. G. M. Meacham, pastor of Union Church, of Yokohama; Rev. Y. Ishihara and Rev. M. Oghimi, Fraternal Delegates from the General Assembly of the Church of Christ in Japan; Revs. E. Crummy and Y. Takeda, Fraternal Delegates from the Methodist Church of Japan; and the editor of the Gokyo, (Christian Advocate, supported by the M. E. Church, M. E. Church, South, and the Methodist Church of Japan). Fraternal telegrams were exchanged with the Meeting of the Missionaries of the A. B. C. F. M. Society, which was in session in Kobe. Fraternal letters were received from, and sent to, Korea, and China, and Rev. Dr. M. C. Harris, once a member of the Mission, but now in charge of the Japanese work on the Pacific coast in U. S. A. Dr. Harris reported five churches and nine branches, with nineteen pastors, and during the year 1893, over a thousand conversions among Japanese in America. The amount of



money contributed by Japanese in U.S. was a very large sum, but we are not able to give the figures.

Fifteen young men who had passed the required studies, presented themselves for admission into the Conference. Ten were received and ordained on the Conference Sunday, July 8. The services of the day were a Lovefeast in the morning, followed by a sermon by the Bishop; ordination service and a Memorial Service in the afternoon; Sermon by Dr. Asada in the evening. At the Memorial Service, several spoke in loving memory of the life and work of Rev. F. T. Beckwith, Rev. S. Kimura, and Rev. T. Tanaka, who had passed from labor to reward during the year.

The Japanese members of Conference, as well as the foreigners, were unanimous in adopting certain resolutions presented by the Rev. Chas. Bishop, Mission Treasurer, concerning the distribution of funds granted by the Missionary Society for evangelistic work.

In accordance with these resolutions the funds are to be distributed by the Conference in the same manner as is followed by Conferences in the newer parts of America, which receive missionary aid. It is considered a long step in advance on the way toward selfsupport.

During the Conference the most perfect harmony prevailed. The fact that some were of one nationality and some of another was lost sight of in the knowledge that all were Christian brothers, children of one Father. A deep spirituality pervaded the entire session, and there seemed to be a determination to do more and better work for the Master than ever before.

On the Tenth and last day, the Bishop called upon Rev. W. Ishikawa and Rev. H. W. Swartz to lead in prayer, after which he addressed the Conference in a few most appropriate words, read the appointments, and closed the session, with a loving benediction.

## NOTES.

These notes are based on our correspondence, on translations from the Japanese religious press, and on personal intercourse with our Japanese friends.

WE are in receipt of a neat little publication recently issued in Kobe. It is a Chart of the Life of Christ. The full title in Japanese is *Iyesu Zaisei no Keirekishu Dzukai*. It is an adaptation of the one published in the west a year or so ago. Three bands of color are marked respectively Judea, Samaria and Galilee. A black line running back and forth across the bands enables the student, at a glance, to see the order and location of the events in the life Christ. Full provision has also been made to show where these events are to be found in the Gospels. Every Japanese student of the Life of Christ should have a copy of this little chart. Price 7 *sen*. Fukuinsha in Osaka and Kobe; Keiseisha in Tokyo.

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There appears also on our desk "*Paul Anjiro; or The Introduction of Christianity (Roman Catholicism) in Japan.*" Translated and abridged by Rev. G. E. Dienst. The translator says, in a prefatory note, "The chapters now given to the public in English were translated from the French into Japanese, and are said to be quite a true account of that very interesting period of Japan's history covering a space from 1534 (?) to 1551 A.D. .... We take the liberty to omit such matter as is uninteresting, or useless to the general public and indulge the hope that these few chapters may increase our knowledge of religious work in days gone by, in this land of the Rising Sun."

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The Rev. J. H. Pettee writes:—"Kindly let me correct two slight errors in my article, "Mr. Ishii and His Orphanage," in the June *Evangelist*.

The proper romanization of Mr.



Ishii's personal name is not Jujii but Jūji. Doubtless the mistake crept in at the time of copying.

Near the bottom of page 251 I imply by loose writing that Keio was the name of the father of the present Emperor.

As most of your readers, at least in Japan, are aware, Keio was the name of the *last period or era* during the life and reign of Komei, the father of the present Emperor. I should have been more explicit."

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The Committee on Religious Publications in the vernacular, appointed by the Union Conference of Baptist Missionaries in Japan, issues annually a little volume giving titles, names of authors, subject and other particulars of all the Christian works that have appeared in the Japanese language during that year. This list is carefully prepared by the Rev. Mr. Bennett. There are 47 Christian newspapers and periodicals. In 1893, 161 books and pamphlets, from 1118 to 3 pages in varying length, were issued. Fifty-seven of these works are by missionaries. *The Japan Evangelist* has, on several occasions, expressed much confidence in the literary activity of the Japanese Christian writers. It has become a far-reaching force, going into homes where the personal presence of the preacher is not yet even tolerated.

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We will allow the Rev. Mr. Hayashi, of the Hokkaidō Orphanage, to speak for himself in his self-denying labors. This young man has sacrificed many comforts for the cause that now so earnestly enlists all his heart and strength. He has earned the right to make this appeal. We know the man and have always found him trustworthy. We shall be glad to receive contributions for his proposed new building.

"There was a great earthquake at

Mino and Owari about four years ago. Many thousands of lives were lost. Thousands of houses were destroyed. By this painful event, many children were left orphans, their parents and relatives having been killed. Every one who visited these regions was filled with deep emotions of compassion. I had always been grateful for the grace of our loving Father, on the one hand, and felt it difficult to do the work which would please the gracious Father, on the other. But when I saw the actual damage of this disaster and felt my inmost soul deeply affected, I resolved at once to obey the voice of God which was heard within my heart, and picked up only seven orphans. Then I went to Hokkaidō with these poor little ones and established the present asylum as part of the colony. The colonization of Hokkaidō is regarded as a very important undertaking by our Emperor and people, and agricultural education is my principle. Hence, I have established the asylum here. The asylum being established under such circumstances, I could not get any large building; only a very rude and small cabin which scarcely protected us from the cold and rain could with great difficulty be secured. But the orphans increased to twenty after we began the work and all the members of the Home to 25. Our rude cabin has become very inconvenient as a dwelling. Moreover, we can hardly use it as a place of education and industry. When winter comes the cutting winds of the plains attack us without mercy. Being pressed by these necessities, I come to ask and pray our Father for a larger and stronger building. We need about *yen* 1,000 (\$ 500.00) for this purpose. We believe that our Father will hear our prayer, and that there are many who will kindly render assistance, obeying the will of God. My dear friends, please pray and render assistance for this purpose."

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The Samaritan Hospital at Fukagawa, Tokyo, is going on very successfully. Thousands of the poor have been treated. The situation of this hospital is very convenient, since this district is full of poor people. A plan is on foot to found a branch hospital in Asakusa, a part of the great city where there is much poverty.

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There are over 300,000 shampooers in Japan, and they are all blind. Recently the work of shampooing has shown signs of a decline. Some of these poor shampooers find it more and more difficult to make a fair living. The Shampooers Society, Tokyo, is planning to establish a school for these poor people. Considerable money has already been collected from a sympathetic public.

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The Mitsui Bank, Tokyo, employs five girls, about fifteen years of age, as clerks. This is the first instance of a Japanese bank employing girls. *The Woman's Magazine* naturally rejoices in the acknowledgement that these girls are superior to boys of the same age in the management of money. Slowly but surely turns the current for woman in Japan.

\* \* \* \*

On the 20th of June the Christian workers of Sendai, both native and foreign, assembled at the hospitable home of Dr. and Mrs. Swartz, to meet the venerable Bishop W. X. Ninde. It was good to be there. The Bishop not only brought warm fraternal greeting from across the seas, but he also entered into a warm appreciation of the work being done in Japan. Out of all his wisdom and experience in the Lord's work he had "no special advice to offer." His words of cheer and his deep spiritual prayer did more good than any perfunctory advice could have effected. His short visit to Sendai will not soon be forgotten.

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There is much that might be said of the Christian Schools in Japan. They are all enjoying the summer vacation. Notwithstanding the continued opposition, much good work has been accomplished. As the churches increase, these Schools will grow in favor. The Japanese public is not yet quite ripe to endorse institutions whose principles are in Christ and of Christ. Let the Churches develop their schools. Time will show the wisdom of it all.

\* \* \* \*

It is with pleasure that we note the progress in many of the Japanese Churches towards manly self-support. Many notable cases of extreme self-denial have come to our knowledge recently. Some Christians, whom we might mention by name, have parted with all their family heirlooms in order to be able to contribute their assumed share to the Mission Board. Some schoolgirls are mounting pretty seaweeds to be sold by friends of the cause in Europe and America. Among our little Japanese friends there are those who collect and sell old postage stamps. We have seen men take off their outer garments and offer them on the spot to a needy orphanage. Choice pieces of silver and gold that have come down from loved and revered ancestors are brought forth and cast into the Lord's Treasury. There is much of the spirit of the Gospel in all these things.

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